

LEND A HAND.

A RECORD OF PROGRESS.

VOL. XIII.

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No. 4.

We publish in this number an article which discusses subjects not strictly in the line of this journal. **LEND A HAND** is a "Record of Progress." It is not a chronicle of defeat.

In the middle of the civil war some one said to the director of the pictorial publications of the great firm of Kellogg & Co., in Hartford, that in their immense collection of colored lithographs of battles, he saw none of the defeats of the Union army.

"No!" was the proud reply. "Other men may illustrate the defeats of our country. We do not."

In that spirit we are free to say that there would never have been a number of **LEND A HAND** printed, if we had not supposed that every article in it met some of the melancholy evils which our anonymous correspondent here describes. We say anonymous correspondent because our readers do not know his name. It is reserved from them for a very curious reason given by the author himself. We can vouch for his character and integrity. Nor would we print this article if we did not believe that the great majority of our readers know better, than the writer seems to do, what are the agencies now in operation which control and check the evils which make him despair.

Nor should we print the article, but that we are told that other journals whose business it is to record failure, as ours is not, have declined to publish it.

The trouble with such articles is that the writer describes events under his own eye, and then from that circle of observation generalizes and says that thus and so is a characteristic of the whole Country. This is as if a man living in Mississippi should say that the forty-four states are all oligarchies, because Mississippi is, or as if a man living in Arkansas, should say that the Country is governed by Lynch Law, because Arkansas is; or as if a man on the Red River should say that nobody in America understands the English language. The truth is that this country is really "one out of many,"—and our correspondent must pardon us when we say that there is no provincialism so absurd as that which supposes that the standard of one neighborhood is the standard of all.

It seems to us desirable that such a paper should be printed, because, as the author intimates more than once, it is desirable that all citizens of America should ask themselves squarely where they are themselves personally implicated in such sins, vices, faults and follies as are described. It is not true that the legislation of America is all purchased. It is not true that one legislative act in one hundred is purchased. But if any purchasing has been done in one instance in a thousand, somebody is responsible; and the reader of these pages has to ask himself if he is responsible. If he does not know, he has to ask the manager of the "great corporation" where he holds stock, which has franchises in Arizona, or in Kansas, or in poor Arkansas, if that corporation is responsible. To bribe a legislator a bribe must be paid as well as received,—and our correspondent is certainly right, when he reminds us that the payer as well as the paid deserves public reprobation. A company of gentlemen at the east, "over their wine and walnuts" listen with a laugh to the story which tells how some hustling enterprisers at the west found it cheaper to buy a legislature

than to buy the ground for a station-house. Our correspondent is right when he says that these men have no right to their laugh, if the hustler were in their employ. Hustler and hustled are in one combination, and they who employ the hustler are more guilty than is he.

But on the other hand, no writer holds a very desirable position, who attacks the public press of the Country from a private standpoint; who declines to give his own name, or even to tell what state he lives in, less he incur the indignation of those whose public acts he condemns. It is proper for us to state therefore, that we should not publish this paper if we did not know the writer to be intelligent and conscientious, and a person who would be credited and respected in the community where he lives.

The reader will observe as he reads, that the writer continues to live in that community. He trusts his family, their lives, their health to the social order which he describes as untrustworthy. It is in his power to remove to Tuxedo Park, or to Vineland, or to some Utopia, and from that safe retreat to contribute articles to the "Chronicles of Defeat," in which he shall show that the Republic has failed. He does not do so. He continues to live in the state of society which he describes. Like the rest of us, whom he would call optimists, he finds that the fight against the Devil gets on as steadily as it did in Adam's time, in Noah's, in Paul's, or in Peter's, in Washington's or in Franklin's. He finds that it is an interesting fight, in itself, and, on the whole, he gains ground so fast that, with every night he takes new courage, and, with every morning he delivers fresh blows. We are glad to assist him in one of his endeavors.

We have had occasion, in these pages, to say before now, that in such discussions everything depends on the point of view from which one looks at the contest. If the reader or the writer of this paper would go to the city of New York, and ask the average "space-man" or other purveyor of the public press, ask the men whom Mr. Parton irreverently called the "fifteen-dollar-a-week men," what they thought

of the battle of Armageddon ; of the daily fight between God and the Devil, nine-tenths of these men would tell him that the Devil has it all his own way ; that New York and indeed, the world is "going to the bad" as fast as a world or city can go.

If then he should call on the people who are steadily and steadfastly at work in the battle, with the definite desire to trample on serpents and scorpions, and to tread on Satan as Michael does, he would find they gave a different answer. If he spoke to Mr. Kellogg, or Mrs. Lowell, to Mr. Brace or Mrs. Schuyler, to Mr. Parkhurst or Miss Grace Dodge, or to a hundred others whose names suggest themselves ; if, in a word he spoke to the people whose business it is to know, instead of the people whose business it is to excite jaded sensations, he would get an encouraging answer. "It is a hard fight," they would say, "but things improve every day. You should see our record of juvenile crime, and what the Children's Friend Society has done. You should see our comparison of health against what it was twenty years since. You should follow the investigation of the Police Commission, or go on and see the administration on the Islands.

It is the pride of this Journal that it represents the people who are working in these affairs, and not those who are complaining. Because we think we shall help the first, we print this careful and conscientious inquiry of one whom we are sorry to class in the other company.

When one reads these indictments against American society, of which he can find one a day among the leading articles of the daily newspapers, he is apt to ask what has become of Magna Charta, of the Bill of Rights, of all the defences of an accused person in England or in America. Were we not told somewhere that when crime is charged, the time and the place must be named?

Is there any criminal so mean that he is to be brought to the bar of justice and told there that somebody, somewhere, has committed some offence, not specially described,

and now that he is to answer and prove that he is not the offender? If there is an indictment, were we not told that it must with reasonable precision describe some particular offence? Is it not the glory of our jurisprudence at its best that it accuses no man without telling him what his crime is and what law he has broken?

Poor America is called upon to answer as a criminal in one tribunal or another every hour of every day. We are quite willing to acknowledge that the indictment is seldom so well drawn as is this, which the reader holds in his hands. But for all purposes of honest trial, this indictment, like the rest of them, lacks precision. Whether it be the Pope of Rome, thundering against socialistic combinations, whether it be the Emperor William sneering at democracy, whether it be the *Saturday Review* or its humble American imitators, there is the same vagueness of assertion. We are told that a great corporation can buy a Western legislature. We are not told what great corporation bought a particular man. We are told in general, of a hundred thousand school committees, that they can promote teachers for personal or even immoral considerations. Why does not one of these writers tell us of one man who in one instance has promoted one such teacher. When the nuisance of ship money needs to be abated, there appears a man named Hampden, or a man named Vassall who defies the crown. And even great nuisances are not abated until there appears a Hampden.

Our correspondent, as he submitted to us this paper, included some pages from Charles Dickens's Notes on America. On any large subject Mr. Dickens's opinions were worth very little. His observations of America were most hasty and meagre, and the opinions formed from them were of less value than any of his other opinions. They were printed fifty years ago, and if they could have been relied upon, this country would have been a howling wilderness for the last half of that time. We have, therefore, omitted them that we might be the better able to publish in full the more intelligent observations of our correspondent.

THE SURROUNDINGS OF AN AMERICAN CITIZEN.

We Americans are very patient with the abuses which we see about us. As each new case is brought to our notice, we protest, usually mentally, and trust that it may somehow be amended. Every good citizen must feel concern at the number and magnitude of such abuses. They affect him personally. They affect the future of his children. They seem to threaten the very life of the state. It may be worth while to set down in this place, in plain words, a picture of the conditions which actually surround the social, civil and political life of one American citizen. It is for his fellows to judge if the history applies to their surroundings also.

The writer is a man in middle life who has held respectable situations in various states from west to east, and who has had reasonably good opportunities to know what is going on about him.

He has never held any position so prominent as to identify him with any party friends or enemies. There seems to be no reason why his experience should be much different from the average one, or why his judgment should not be, substantially, fair.

The citizen in his daily experiences has to do, in one way or another, and to a greater or less degree, with the government of his country, of his state, his county, his town, with the courts of law, with his associates in business, with newspapers, with public and private schools, with tradesmen, with workmen, and with servants. In short, he touches in some degree, every part of the public and private machine, through some one of his duties or interests. Let me speak of some of these relations in order. And first of the legislature of my state. I do not absolutely know of my own experience that our legislature is corrupt, but there is no reason to doubt it. The judgment is as well founded as nine-tenths of the judgments of our lives can be. The state senate is, year after year, entirely controlled by the railway

interests of the state, to speak of no others. The lower house is very variously composed, but a large proportion of the members are "politicians" of a low order, sent to the Capitol by the orders of the "bosses" in our large cities. This group is a constant quantity. In the years of elections to the United States senate the other (country) members are carefully selected by the party managers, and many of them are corruptly influenced in one way or another. In off years the preliminary selection is not so careful. It is possible to get measures through at any time by lobbying at the Capitol, no matter who is elected. The prices of the members' votes vary. One hundred dollars for a vote on an ordinary measure is reported to be about the current rate. It is not necessary to describe the various kinds of legislative "jobs," "dickers" and "log-rolling." They are too familiar to us all. Some of them are so ingenious as to command admiration if not respect.

The granting of valuable franchises by the state (and by municipalities) is not safeguarded as it should be. The rule should be inflexible that no franchise should be granted except on written petition of the grantee, defining the purposes to be accomplished and the duties assumed, as well as the privileges asked for. For lack of such simple and business-like methods my state has thrown away millions in money and in land without any adequate return. In many cases the franchise has been, in effect, a money gift to private individuals. There is no cause to doubt that these individuals purchased the necessary votes. Legislators are influenced directly; and they are also influenced by the fear of future opposition. Few legislators in this state are re-elected who have antagonized the interests of great corporations. When they seek a re-election they are surprised to find new candidates in their districts who are well supplied with money not their own. There is little said, but the new candidate quietly takes the place of the old member who has dared to vote contrary to corporation interests.

The citizens who elect these legislators are of all classes;

some of them corrupt, too many of them indifferent. A large "floating" vote can be commanded at any election. Five dollars is a current quotation for each such vote on ordinary occasions. In certain cases it is higher. In this state the general verdict of the people has never yet been reversed by the votes of purchased voters. It is notorious, however, that this is not the case in every state in the Union. In special cases the will of our people is often made nugatory by organized fraud. Recent elections held under the Australian ballot law present many hopeful features. The people seem to take, under the protection of this law, a distinctly higher view of their public duties than formerly. They may finally come to consider the suffrage as a duty, not as a right.

The legislature, however, is not always with us. It meets, it does more or less harm, some small amount of good, and it adjourns and gives us peace for a year. The courts are always open. In the state in which this is written the judges are elected, sometimes for short terms. The Supreme Court here, as now constituted, is reputed to be free from any reproach of favoritism or corruption. It has not always been so. The present court is, however, sadly deficient in learning and ability, and business before it is several years in arrears. The small salaries of the judges and the elective character of the office itself are assigned, among the members of the bar, as the principal reasons for inability to secure for even the highest tribunal in the state the services of lawyers above mediocrity in their profession. The nominations to places on the supreme bench are not quite so shamelessly bought here as they are in some other states. Some consideration, often a large contribution to the campaign funds, is usually exacted from the candidates by the political "workers." The election-expenses of certain judges have been paid by great corporations, who thus secure a "representative." The amazing dullness of the public conscience is well exemplified by the current saying that it is only fair that such corporations should be "repre-

sented" on the bench. The great corporations influence the decisions of each one of the judges. No judge who has decided an important case against the most powerful of our corporations can hope for a re-election. There is no open hostility to him; but a host of candidates, well supplied with (corporation) funds, arises against him in the nominating convention, and one of them is sure to be elected in his stead. The just judge thus finds himself obliged to begin life anew as a lawyer, after a term on the bench during which he can save but little money from a meagre salary. Such a case is an object-lesson and a warning to others against like offending.

The trial courts are presided over by elected judges also. It is a matter agreed upon, by those who have the best opportunities to know, that several of the judges of our largest cities can be directly and corruptly influenced. The country judges have, generally, a better reputation, which is probably, as a rule, deserved. Yet even among them it is quite well understood that certain lawyers distinctly have the ear of certain judges. In one county, to insure winning your case, you should retain the judge's brother-in-law; in another, his predecessor in office should be employed, and so on. These points are known and are consistently acted upon at considerable expense by hard-headed men of business, who are not given to squandering their money. Our United States judges, circuit and district, have generally been men of ability and learning; and, in litigation between individuals, have been considered fair-minded and honest. It is undoubtedly true that, with few exceptions, they have been so subservient to certain great corporations as to entirely shake faith in their impartiality where those bodies are concerned.

I cannot speak with knowledge of the management of our state institutions—prisons, asylums, homes, etc. It is, however, undeniable that the way in which public office is regarded is hostile to securing a good class of public servants in any department whatever. The assumption is uni-

versal—in the press, in public discussion and private conversation—that office is sought solely for its pecuniary emoluments; if the salary be low and the place much sought, it is assumed that there are indirect gains which render the position profitable. And the fact that men contend fiercely for political nominations to offices of very low salary, and spend much money to be elected to such, corroborates the conclusion that indirect and dishonest gains are drawn from these positions. Why should people spend money, effort and intrigue to be elected to an office like assessor, with a salary of a few thousand dollars a year, if there is nothing in the current report that the large corporations pay heavy bribes to secure a low rating on the assessment roll? It is significant that offices where no dishonest profit can possibly be made, excite no such contests. In the largest city in the state where this is written, one of the city fathers is known to have cleared \$60,000 in two years. A syndicate of the paving companies paid regular salaries of \$500 per month to the members of the committee on streets. The contracts for city work, as sewers, school-houses, fire-department supplies, etc., are awarded to favorites in return for favors. A long catalogue of such instances could be given.

Our public schools are improving, though very slowly, but they are still far behind what they should be intellectually and otherwise. So far as my experience goes their moral effect is not elevating; except perhaps to scholars from the lowest classes. The teachers, especially in the large cities, are appointed by members of a political school board. These appointments are used to consolidate and create political influence for the members of the school boards. The opinion is universal that in the appointment and promotion of teachers, influences are potent wholly unfavorable to the morality of the schools. With teachers so appointed, holding their places at the will of low "politicians," we can not expect good results, and we do not get them. It is a pertinent question to ask, here as elsewhere—"Do we not get precisely what we deserve?"

The newspapers of our state are of various degrees of baseness. There are a very few honorable exceptions, which have almost no influence. To consider first those of our largest city. The proprietors of the two leading journals are men of notoriously immoral lives, and of very moderate intelligence. Neither one of them has, in any degree, the respect of the community. Yet each of these men can practically ruin an enemy who is not himself powerful. (This article is not signed, simply for the reason that the newspapers of the state would practically ruin the business of the author if they knew his name. There is, moreover, no real use in saying that these paragraphs relate to a particular community. Let each reader ask himself if they do not apply to his own surroundings.) The intellectual standard of all the journals of the state is very low. They receive the cable dispatches of the New York dailies, and it is frequently obvious that the editors of our papers do not understand the cables sufficiently well to edit them properly. The newspaper is no longer in any sense a worthy instructor of the public. The rule is universal that the editor has no opinions except those of his political party and those which he supposes to be popular with his readers or advertisers,—in other words, his patrons. He follows; he does not attempt to lead. On great economic questions, regarding which the majority of voters is incapable of forming an opinion (knowing or caring little about such subjects), they are educated by the press of both parties to opinions agreeable to rich men, whose interest and whose influence control the voice of the editors. When the economic questions, though important, have an immediate local application, and when the interests of wealthy corporations are not directly involved, it is the habit of the editor to form his “opinions” so as to please the trades-unions, the associated labor clubs, and the like, and to do this whether the momentary humor of these bodies is wise or unwise. Intelligent exposition of large (or small) public questions there is none. All subjects are treated in the light of today. Tomorrow is

ignored. The result is that the intellectual influence of the press in these matters is *nil*, so far as the intelligent classes are concerned; and pernicious, so far as it affects the less intelligent.

The moral standards of our city papers are, in general, deplorable. If a mob snatches some wretch accused of crime from the hands of the sheriff, and hangs him to a tree or tars and feathers him, the displaying heading is probably "Speedy Justice, An Indignant Community Vindicates its Rights," or the like. The suggestion that the accused is possibly innocent never has a place; the fact that he is lynched is conclusive evidence of his guilt. An outrage on unpopular residents is chronicled under an approving headline, such as "The Movement Gathers Strength," "Scabs out of favor in —, a dozen or more run out of town yesterday." The paragraphs treating of crimes and acts of violence are displayed and ornamented with cuts in the style of the "Penny Dreadful." No decent woman ought to read these papers through. No child can read them and keep a pure mind. The columns contain advertisements of houses of ill-fame and assignation. The proceedings of loose women at the hotels, etc., are recited at length. The evidence in scandalous divorce cases, etc., is given with studious particularity. Scandals of all sorts are prized, apparently, for their scandalousness, and not for the opportunity of repressing social crimes or disorders. The fashion plates even, are used to present pictures of women's underclothing and bathing dresses in a way intended, apparently, to be alluring. Fortunately the drawing of the "artists" is so wretched that the effect is usually to excite only disgust or scorn.

The privacy, which is the right of every law-abiding person or family, is rudely and ruthlessly invaded, day by day. There seems to be no possible redress for this. If you kick the reporter, his article will be illustrated with a picture of the incident, instead of appearing in a less prominent fashion. Appear it will, unless you pay to have it suppressed.

The payment for suppression is the worst phase of our journalism. It is constantly resorted to, and business men quote the prices for such suppressions. It is, with few exceptions, true in this state that the columns of the journals are for sale for cash to the highest bidder. A whole class of weekly newspapers lives by such sales. Their advertising columns are filled with matter paid for by persons who would rather stand the slight money-tax than submit to the annoyance of scurrilous sneers and attacks.

The police of our large cities is a disgrace. Blackmail is regularly levied upon houses of ill-fame, gambling houses, etc., for the benefit of the members of the force. In the parts of the country and the villages with which I am familiar, the police are little if any better. There is some excuse for the inefficiency of the police in the fact that they are never sure that they will be loyally supported by either courts, press, or public in their attacks upon crime or criminals. There is no excuse for this lack of support. Murders, robberies, violences of all kinds occur in the state at the rate of two or three per day. Every newspaper brings us accounts of similar violence in other communities—of murders, lynchings, hangings, of death by fire and with torture. The delays in bringing murderers to trial in our courts are scandalous. The delays in the trial are as bad. Appeals lie to the higher courts and the average period from arrest to execution of a convicted murderer is at least two years. The most striking proof of the failure of the authorities to maintain order is the attitude of the public mind toward lynch-law. Every decent citizen will, in conversation, protest against lynch-law on principle and in general. Very few can be found who will object in any specific case—for they say, and with truth, “it would be almost impossible to convict; and harder yet to execute this particular criminal.”

The boards of county officers, with whose doings I am familiar, are certainly inefficient, and they use their positions for personal ends. It is generally believed that they are

corrupted by bribes. I have no knowledge on this latter point. I simply set down the belief in my community. It is certain that county franchises are often recklessly granted and to the public detriment. It is almost inconceivable that such obviously harmful privileges should be lavished on private persons except for considerations received by the grantors who, be it remembered, are disposing of public, not of private, rights.

The under-officials of county administration are most certainly inefficient. Much of their time and of the public money is spent in preparing for the next election. The public work is done on ill-considered plans, in a shiftless way, at expensive rates, by inefficient workmen—at least this is my experience in every one of a number of cases which have come under my observation.

Our trades-unions rule us with rods of iron. They are usually officered by foreigners. To take one only, the Bricklayers', as a sample. No American boy is permitted to learn the trade as an apprentice within the state. If he learns it elsewhere, (where should he learn his trade if not at home?) and if he is a member of the union, he may work here, and not otherwise. No non-union man can work with safety to his life. Wages are kept up by keeping the number of workers small. If a few union bricklayers come to a town they are allowed to remain. If many come, they are forced to go elsewhere, and their railway fares and expenses are paid to them by the local union. Stay they cannot. If they refuse to go they are boycotted and suffer personal violence. It is the same in most of the other trades. The union does not allow its members to do more than a certain "stint" of work. The good workman must not lay more brick than the poor one. Hence the standard of work is set, not by the best man, not even by the average man, but by the poorest. This rule is rigidly enforced by the union. When a willing workman is not allowed to ply his trade, Liberty has vanished and America is no longer free, but enslaved. This is one great reason, I think, why our work-

men have in the past thirty years become less skilful and less industrious than formerly. It is certainly true in bricklaying, to stick to this example, that the amount of a day's work has fallen off fifteen to twenty per cent.

In carpentry we no longer find skilled American workmen. This is largely due, I think, to the introduction of machinery, which does rapidly and fairly well what the old time carpenter did better, but more slowly. It is no doubt a good thing for the country to have the benefits of machinery. The fact remains, however, that our American carpenters do not know their business thoroughly. If a specially careful piece of work is to be done, a foreigner—German, Scotchman, etc.—must be found; and this is especially true if the work requires painstaking faithfulness. I think the same thing is true in the finer kinds of iron and brass work, though Americans are undoubtedly quicker and cleverer in the management of machinery.

The American day laborer, too, is less efficient and less faithful than the foreigner. There may be excellent reasons for keeping the Chinese out of America (and I think there are such reasons), but he is kept out by the votes of the laborers now here, not on account of his vices, but on account of his virtues. The Chinese laborers that I have seen are sober, honest, clean, frugal, respectful, industrious, and cheerful. The American laborer does not, in general, possess these virtues.

In what precedes I have spoken of matters which have come under my own eyes, or to my own ears. The accounts given I believe to be fair and true and such as most of the readers of this magazine will agree with. It is perfectly true that no one of us could prove in a court of law many of the assertions or inferences here given. For example, I have never personally known a legislator to take a bribe. It is, however, an absolute certainty that many legislators of this state do so. As in this case, so in others.

What then are the chief lines of the picture which is presented by the surroundings of an American citizen in this,

the second century of our independent existence? He finds his state government corrupt in many of its parts, inefficient in nearly all. The county and town governments are certainly inefficient, and sometimes corrupt. The city governments are simply sinks of corruption. Many of the courts are halls where "justice" is sold for coin, either through the judge or the juror. There is an organized way of securing such decisions known, or to be known, to all concerned. Powerful corporations control all, or most, of the state departments. The press is too often ignorant, licentious, immoral, vulgar, venal. The public school is controlled by the political "boss." The trades-union is the worst of masters.

It refuses to American boys a chance to earn a livelihood, and it combines to shut out by violence the independent workman. It debases the standard of efficiency and excellence. It has created the "tramp."

It is entirely beside my purpose to compare the present state of things with the past; or to attempt to decide why these things are so, if they are so. My personal testimony, founded on experience, is that they exist in the community in which I live.

What I have written has been soberly stated, even understated; it has been revised and re-revised, with specific instances in mind. I believe that the readers of this article will agree with me, that the picture I have drawn of one community represents, more or less accurately, the state of things surrounding each one of themselves.

Is it credible that we Americans will submit to a state of things like this if we once realize it? If we do submit we certainly deserve the fate in store for us and for our children. Is it too much to say that we are even now face to face with the sharpest trials in our civil history? Is it too soon to look for a remedy?

AN AMERICAN CITIZEN.

CIVIC MACHINERY AND GOOD CITIZENSHIP.

PROF. CLARENCE GREELEY, GENERAL AGENT OF THE INTERNATIONAL LEAGUE.

Civic federation is in the air. It is seen to be a necessary means to good citizenship. "Bad men combine; good men must associate." A Connecticut paper stated, April 7th, that the National Liquor Dealers' Association left \$50,000 in New Britain. For what purpose? A certain law breaker claimed that he had \$3,000 of it and could have more if necessary.

It is estimated that there are 750,000 men in New York city under the complete control of Tammany. If that is possible in New York, a like state of things on a different scale may occur in time in every part of our country.

The remedy is in organization. But a tiger cannot be conquered by beatitudes, nor a band of officials whose bread is crime by an afternoon Sunday school picnic. "The only way to overcome one ring and one boss is by another ring and another boss." The forces for good must be as thoroughly organized as the forces for evil.

I would mention two agencies which seem to go to the root of the matter: The one appeals to the citizen as such; the other to the church as such, or, perhaps, more directly to the Christian Endeavor Society.

First. The Municipal League. The corner stone of this society consists in the divorce of the municipal from state and national politics. To this end it organizes as thoroughly as Tammany in every ward of the city. With this object in view it goes to the primaries and the polls.

Second. The Civic Endeavor Committee. The object of this committee is to awaken a suitable interest within the church in the importance of good citizenship. One person

may constitute the committee, but he or she should be interested in the subject. If every society for Christian Endeavor should appoint its civic committee promising to study the problems of good citizenship, the influence for higher political morals would be incalculable. The following principles explain themselves. Their meaning is that we do not need a new Christianity, but the old Christianity applied. We are not to abandon, but to use the civic and ecclesiastical machinery that we have for the good of man and the glory of God.

Rev. T. V. Davies, agent of the International League for Saline county, Kansas, Mr. H. W. King, Dickinson county, and Miss Gertrude Dewey, Rooks county, can give necessary information.

PRINCIPLES OF THE CIVIC ENDEAVOR COMMITTEE.

- I. Our Civic Endeavor Committee is for Christ and the Church.
- II. We believe that Christianity requires good citizenship, and that our young people have not yet fully realized their power for good in this direction.
- III. We heartily approve of the following resolution adopted May 27, 1894, by the Christian Endeavor Society of Kansas:
 "That we recommend to the local societies the careful study of 'Christian Citizenship' in its bearing upon the political, social, moral and religious life, in order to the attainment of a higher and better standard of citizenship."
- IV. As a committee subordinate to the Church and the Christian Endeavor Society, and in the interest of evangelical Christianity, we will endeavor, so far as may be consistent with our other duties, to do what we can for the elevation of the tone of citizenship in our town, city, or county, and in every land.

{ TOPEKA, KAN., 1501 Warren Street.
 { June 25, 1894.

This shall certify:

That the Rev. T. V. Davies, of Salina, Kan., is hereby appointed by the Kansas Bureau of Social Statistics as agent for Saline county to report such facts regarding civic or sociological reform as may be of interest to the state of Kansas, and to organize such leagues or societies in said county as shall in his judgment promote its civic welfare. The

Kansas Bureau will receive and record said facts, and otherwise cooperate with Mr. Davies in his work so far as practicable.

CHARLES M. SHELDON,
President of Kansas Bureau.

F. G. ADAMS,
Secretary of Kansas Bureau.

I hereby certify that the International Law and Order League concurs in the appointment of Rev. T. V. Davies by the Kansas Bureau, and while Mr. Davies should have entire freedom as to methods of organization, I recommend that he push forward the Civic Endeavor Committees.

CLARENCE GREELEY,
General Agent of the International Law and Order League.

SOCIAL ECONOMICS AND MINISTERIAL USEFULNESS.

BY REV. W. C. GANNETT.

A minister of a one-day church is about one-seventh of a minister; but in a time like ours even he must deal with social economics in his pulpit. If his church be a two-day church, and he two-sevenths of a minister, his need of dealing with the subject is more than doubled. But if he have a seven-day church, and he is a whole minister, then his need of dealing with social economics can hardly be overstated.

For what is social economics? I am not sure, but I think it means the science of living together in communities harmoniously. The term considers society as a great family, a communal household, and it means the house-keeping of that household. So it brings classes of people into view; classes each engaged in getting a living from and with each other; each therefore having rights, and duties corresponding to the rights. Therefore with the name social economics the whole field of social ethics opens into view. It deals directly with methods of justice and the consequences of injustice. It

studies these methods and consequences scientifically, deducing from the phenomena the laws of social well-being and the remedies for social ailments. It works out the moral problem by the calculus of utilities. This, if I understand it, is social economics.

And what is the minister? He is mainly a man of two functions—inspiration and interpretation. As inspirer he aims at motives, appeals to feelings, stirs the conscience, summons the will; he points to the Moral Law and becomes its voice—the voice of the inward Imperative. But his power to inspire is largely a power to interpret or reveal. The minister is a revealer. He must reveal, interpret, first of all, the secrets of the soul's life. To quote your own good Dr. Stearns—and I can hear his voice rise to the words as he said them in the Cambridge Divinity Chapel seven-and-twenty years ago—"The minister is to give back to his people *their own thoughts transfused with spirituality.*" Unless he can do this, no minister. And to do this successfully, he must *be* that which he would make others—an awed, consecrated and rejoicing man before the Moral Law; in motive single and unselfish, in feeling earnest, in conscience sensitive, in will obedient, in service constant. But this is not all he must interpret. There is no limit to his meditations. The minister is also to interpret science, art, literature, ethics to those who have less genius or less time than he to seek and find. He is poet, reading off the larger meanings of things. He is teacher of the symbol side of things. He is native of the borderland between the outer and the inner worlds, knows the language of both, and translates from one into the other. His is not the highest function: at least the minister is seldom an original explorer; but he reports the exploration, and in reporting adds the halo to the fact; halo that belongs to it in nature, is there if one can see it, and which perhaps the explorer himself had missed. The message reaches him in dry light; it leaves his lips in glory. Mayer and others establish the correlation of physical forces; the minister reports the radiant discovery as a new vision of

the Unity of God. Darwin and others suggest the natural origin of species; the minister listens to him and reports the ancestries of sin, vistas, opening backward, of the embryonic soul, man's mental and moral kinship with the brute—the man on fours—the vistas opening onward towards the angel. Mueller and others trace human speech to a few old homesteads, and the minister, going with them, comes back and reports the kinship of religions and the brotherhood of man. Millet paints two peasants with bent heads in a potato field, and the minister interprets from the picture sunset and the bell-tone and prayer and human love and the heaven that closes down to touch the humblest toil. Robert Browning writes his Rabbi poem, and the minister makes it a well of comfort for all high-hearted failers. Always in this large sense a man of texts. Always a revealer of the meanings, always an interpreter, is he, the minister. Not that he is the only one, or, in this day of professors and magazines, the most distinct; and often he discharges the function very poorly. Still, the church on Sunday is an organized oracle, and the minister is on the tripod, and the common people, the kind people, are there to listen, and it is his privilege to interpret the universe, its power, its beauty and its majesty, to them.

Now no aspect of the universe is so impressive, so engaging to man as man himself; not man the individual alone, but man in society also, the man whose fellowship with man gives rise to social economics. On this subject in particular, man in relation to man, more people still listen to the minister interpreting than listen to any one else. He is supposed to have studied the laws of justice more impartially than most, to be more daring in his trust of the laws, to be more eager in obedience to them. He is a brevet-prophet and brevet-economist in one, and the people like the combination; if he were all prophet, they would kill him; if he were all economist, he would know too much and lose his audience in that way. We parsons are discredited as sentimentalists, it is true; but no sentiment, no parson—and this

because no sentiment, no congregation. Sentiment is the halo around sense—and people want the halo. A bare fact is a face without the smile—and the people want the smile. So, practically each new minister is given his chance, is tried by the level-headed public; and if, under his sentiment, seems to lie sense, common sense, wide sense—if he also seems to have a level head (for even a minister may have one) and an all-round view, then not a man in the town has such a pedestal as he for talking to the common people about the social laws.

This, I think, is almost as true of the minister today as in the old priest-ridden periods of Christendom. For if, on the one hand, the minister has lost influence in the general spread of intelligence, the vast increase of interest in the special subject of social justice—his subject—has made good the loss. We are living in the sociological age, it is said. As the beginning of our 19th century witnessed the rise of the great missionary theologic enterprises in behalf of other-world salvation, this dawn of the 20th century is witnessing the rise of a great sociologic impulse in behalf of this-world salvation; and the same enthusiasm, the same missionary consecration, but still more widely shared, is in this movement as was in that. Who is not conscious of a growing breathlessness in the age, a growing intensity in the drama of society as it is being played before us in the politics and class-relations of today? To unfold the morning paper is to watch the rolling-up of the curtain on a new scene at the theatre:—how is the world stage set today? What new actors have entered? How will the plot develop now? This new intensity of interest is attested in many ways—by newspaper, by magazine, by the thronging books, by clubs for study of the social problems, by new forms of brotherhood and sisterhood upspringing in the city slums, by new attention to all the little ones and cripples of society, the insane, the idiot, the criminal, the weak; by the ceaseless rub-a-dub of educational experiments; by public conferences for reforms of many kinds.

And what need, in this dawning 20th century, of joining heads and hearts and hands in great salvation armies of reform, when we think how certain old problems of society have complicated and enlarged themselves *as results of 19th century advance!* Abroad, what are the nations coming to with their vast standing armies and their new methods of opening a thousand graves at one explosion on a battle-field? We have had armies before, but that spectacle of armed nations is a nineteenth century development. At home, what is America coming to, our fair land of opportunity, our land of equal rights, as we had fancied it, when each new May we are saying now, "The spring riots have begun, the spring militia-bands are out," as we used to say, "Mayflowers have come, the violets are here?" *Bloodroot* is blossoming thick in these latter springs of the nineteenth century! There have been struggles many between the underlings and over-lords—history is one long chronicle of such struggles—but when within the human centuries have federated labor and federated capital so thoroughly faced and glared at each other as today? Those confronted federations are a nineteenth century development. When has the temperance problem been so widely pressed from both sides—by those content to make the victims, by those intent to save them? Noah was drunk, and the generations since have reeled, but the saloon in its omnipresence and omnipotence is a 19th century development. When has the weak spot in our American body of life—the government of cities—been so like a cancer in its peril to us? And the swarming of the country to the city is a 19th century development. I am not wailing. I know it is sunshine that makes the cyclone—the sunshine of our century's civilization that has bred these dangers. But can one, living in these days of ours, help remembering how the last century closed in France?

Here then we live to-day amid this new concern for social economics, this new necessity for better economics, and the problems each and all are rooted in ethics. It is the min-

ister's opportunity. *It is the minister's opportunity.* He is looked to as in some sense a trained interpreter of ethics. Let him deserve the trust and magnify his office!

Ah, but is he ready for it, ready for these problems? Can he even state the problems wisely? Can he discuss the *pros* and *cons* before the people? Can he speak except in glittering generalities about them? Is he at the mercy of his party newspaper for his facts, and last night's newspaper at that? Does he know even a few of the pivotal statistics of the evils of his day? Let us put him through a page of his catechism:

The "age of consent," it is seven, I think, in Delaware; seven! What is it, sir, in your state?

What proportion of its annual income does the United States government get from its partnership in the saloon interest?

What is the annual cost of the saloons to the community in mere dollars? Does high license diminish drinking and its curse, or simply secure the saloon, by the larger bribe it offers the people, without diminishing the curse at all?

What are the facts about the Norwegian System, and how about the ethics of that system?

What is the average income of a citizen of the United States? What per cent. of the people—is it five?—owns 95 per cent. of the property in this country?

What about the ethics of the income tax,—and of graduated taxation in general?

The tariff levies its mite, uncounted, unseen, on nearly every article we use: are you clear, sir, about the comparative ethics and comparative consequences of protection and free trade?

The land question underlies every other question—are you a single-taxer, and can you give your reasons?

The unearned increment of private property—that vast question of the many aspects—to whom does the increment belong of right? And how can the true owner get possession of his property?

Just one page out of the catechism! I cannot answer all the questions—can you? On all such subjects the people are consciously aching for illumination; aching for facts and interpretation of the facts. Thoughtful people wait, thoughtless people are growing conscious too and wait; men wait, women wait; young people hold up their bright faces and wait, knowing well, "These are the problems soon to be ours to face." And every Sunday sees an audience ready in almost any church, if one of the subjects is announced by even a common preacher—the people are such hoppers! *It is the minister's opportunity.*

It need not be said here that the Sunday morning service is not the fittest time and place for such discussions, that the sermon should not be drowned in the lecture, and the worship stifled with statistics. I know that; though if the church be a one-day church, better spoil a Sunday now and then with these aching subjects than have a church which is hallowed by them on no day at all. Communion of the soul with God is good, but Jesus said, "First be reconciled to thy brother, commune with him, as prelude to your altar gift." The aching ethical relations in society are the subjects of the Sermon on the Mount, you know; and though you prefer the quiet heights of the Gospel of John for Sabbath subjects, still it won't do to shut out entirely the Sermon on the Mount. Besides there is a way of *firing* statistics and making them glow with Isaiah glows. The jewel-stones that build the walls of every New Jerusalem are just statistics—social statistics—fused and massed and crystallized!

But whatever we do with Sundays, of course the true way is to have our church no one-day, two-day, three-day church, but a church of the sacred seven. Every church to-day should have, I think, a Social Topics class to discuss the aching subjects; and every church, of course, should be, what already many churches are, in some definite direction or directions, a church of the Helping Hand; and our church should be, besides, a propaganda of reforms, an institute and training school for social workers, training chairmen

and chairwomen for town committee work. Is there a Humane Society in town—our church should have two members on the board. Is work for temperance to be done—shame if our church can not find a way to help at that, although we are neither Evangelical nor women. Is it work for better schools, for University extension and the like—our church should furnish minute-men for that. Is there a Committee of One Hundred for better city government—when they count church noses in that hundred, at least five should be of our kind. Is it a movement for women's equal rights with men in government—our church on Sundays, when the men have not ventured out, should look like a meeting of the Woman's Suffrage Club!

And the minister should have a voice and hand in every one of these movements, inspiring, steering, pushing, pulling, slowing too when brakes are needed. He shall lead the Social Topics class, unless, as easily may happen, there is some one better equipped than he to do it. He shall have his sermon or his lecture on every social question that engages general attention. He shall initiate and organize the propaganda. He shall serve, too, on the committees of action.

Theology—sociology : theologian—sociologist : the words ought not to suggest contraries. But if they do, the ministers of to-day must learn to reconcile the contraries. Must, if men are still to come to his church. Must the more, if working men are to come. And still more must, if the rich men who do come are to be influenced. The living church of tomorrow *may* be a church of an *ism*, but it *must* be sociological whatever else it be—and I hope the good A. U. A. will know enough to call it "purely Christian," even if it does not call itself so, and won't "refuse to coöperate" with it on any ground of *name*. If it still do refuse, all that fine talk this morning about the Unitarian freedom is just fine talk, you know, and you don't call a wire fence *wire*, though you see it, simply because it doesn't prick *you*. You who like that talk ought to lay it on your souls to make the

talk come true. Certainly, whatever else he talked, Jesus talked much about the kingdom of heaven—a *purely sociological dream*. He did little else than dream that dream—except to live it and to die it. If he named the dream, I suppose he called it “pure Judaism,” do not you? Just a dream; plans and statistics first arrived with St. Paul—another profound sociologist. But as the preacher of the annual sermon at the meeting of the British Unitarian Association last month said: “Half the ideas and half the watchwords of our social and labor movements have been caught up from the young carpenter of Nazareth.” Our work today is to *realize* that sociologic dream of Jesus. And the Church is rousing herself to do her share in the work. Already she is revising her architecture,—for the meeting-house and chapel substituting buildings of the “church-home” type, to fit her new sociologic purposes: She has begun to revise her creeds and bonds of union in the same behalf. And now she is demanding of the Divinity schools a revised Minister, and to that end is revising the Divinity School itself. Ministers have always done a little of this work, and exceptional ministers done much; but the art of doing it was only to be learned in post-graduate parish courses of experiment and failure. Fifteen years ago not a Divinity school in the land, it is said, gave any systematic education in sociologic lines. I believe our Harvard School at Cambridge led the way, opening her first course as an elective in 1880, Andover following seven years later. The Hartford school in 1888 was the first to make the course obligatory. The Chicago Seminary (Congregational) was the first to deem the subject worthy of a separate department with a professor to itself; this was so recently as 1890. To-day three other schools, Springfield, Yale, and a second at Chicago, have the separate professor; five more prescribe a course, depending on some two-headed, perhaps three-headed, professor for it; and nine offer it as an elective study. So many, at least: I take these facts and figures from Prof. Graham Taylor’s address at the Evangel-

ical Alliance Congress held last year, and doubt if they are complete for even 1893. And practical field-work by the students, the school "settlement" in the slums, and even the post-graduate and traveling fellowship in sociology have begun. All this since 1880; and each year now the syllabus of the professors' lectures is growing more elaborate (e. g., Prof. Hoyt's admirable outlines for the Auburn Seminary, Presbyterian), and the interest of the students more intense. Can there be better proof that the function of the minister is enlarging, that the "higher criticism" of social institutions is to be part of his work, that the revised minister is expected to become a captain of social reform? For working purposes he can spare several things in his course better than his sociology, for this is the "kingdom of heaven" part of his training.

CHAUTAUQUA.

The new year of the Chautauqua Reading Circle, which begins on the first of October, is the year which is called the English year. That is to say, most of the reading bears on English history and English literature. Beside this, as always, there is a course on natural history, which this year relates to geology, there are readings on modern art, and on other subjects. The abridged circular of the organization gives the detail in the following words:

THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

This famous Home Reading Circle was organized in 1878, since which time 217,000 readers have been enrolled. The plan appeals to all who would either make up for lack of early opportunities, or review former studies. "Education ends only with life" is the watchword. The essentials of the plan are:

1. A definite course covering four years, and including history, literature, science, etc.

2. Specified volumes approved by the counselors. Most of the books are prepared for the purpose.

3. Allotment of time. The reading is apportioned by the week and month.

4. A monthly magazine with additional readings, notes, and general literature.

5. A membership book, containing suggestions for reading, review outlines, and other aid.

6. Individual readers, no matter how isolated, may have all the privileges.

7. Local circles may be formed by three or more members for mutual aid and encouragement.

8. The time required is from forty minutes to an hour a day for nine months.

9. Certificates are granted at the end of four years to all who complete the course.

10. Advanced courses, for continued reading in special lines—history, literature, etc.

The subjects for 1894-5 will include English and Nineteenth Century History, Modern Art, English Literature, and Geology. All the volumes will be illustrated and form a valuable and readable series.

The annual report of last year's work, as presented by Miss Kimball, the efficient and intelligent secretary, contains a great deal of curious information and suggestion. It will interest all who care for the improvement of American education.

The Chautauqua Literary and Scientific Circle has passed through its first experience of a "panic year" and has come out with renewed courage and faith in the stability of its work and in the power of its educational mission to the people of America. The financial troubles and perplexities of the past year have had almost no perceptible effect upon the interest of those previously enlisted in the work of the C. L. S. C., while nearly seven thousand new members have been enrolled for the class of '97. Fully one thousand local circles have been at work in all parts of the land, New York

state heading the list with more than one hundred. People who have practised economy in numberless small ways have felt that the Chautauqua books and membership were too important an element in their lives to be dispensed with even for a time, and so the most critical year in the life of the Chautauqua Circle has been safely passed, and all over the land a wave of renewed enthusiasm is already reaching proportions which promise to make the class of '98 an important member of the great fraternity of C. L. S. C. classes.

The thousand reading circles of the C. L. S. C. have done much during the past year to direct the thought of the people along lines of practical value. The study of Roman and medieval history, literature and art, has been supplemented by that of economics, and men and women are today thinking more intelligently than ever before upon their responsibility towards the social questions which press upon them from all sides. A few illustrations of the nature of the field occupied by the Chautauqua Circles will be of interest. From New York city the president of the "Clio" Circle writes: "We have made arrangements for two more lectures, one by an instructor in Columbia College on Architecture, and one by the rector of St. Ann's Church on Economics. All of those who have lectured or are to lecture are members of the circle." Another view of circle work is presented in the following: "Away off here in the interior of Montana, more than one hundred miles from the railroad, the flames of Chautauqua enthusiasm are bright. We report a new circle in our little town, the first in this part of the country. We meet weekly and call ourselves the 'Thursday Club.'" In one of the largest cities of Wisconsin a circle of forty young people, at the request of the central office, propose to take the oversight of C. L. S. C. work in their county.

The report proceeds with similar details of work in different states. An enlarged interest in the South is observed.

In the larger communities much is accomplished by banding the circles together for lecture courses or other plans in-

volving coöperation. The New York and Brooklyn Circles have for years arranged for a summer excursion on the Hudson or on Long Island Sound. The sale of tickets is restricted to Chautauquans and their friends, and these occasions have come to be considered as recognized features of the yearly plans of these Unions. Beside the interest aroused through these social gatherings the Unions secure a fund which enables them to do much in extending the work.

The Chautauqua Union in Denver, Col., held a convention in December, and as a result of the interest awakened throughout the state the number of new members enrolled was larger in proportion than that of almost any other state, and this notwithstanding the fact that Colorado has felt the hard times very severely. In the state of Washington the circles have frequently joined hands for social festivities. The alumni and under-graduates of Seattle and vicinity gathered to the number of one hundred and fifty for their annual meeting in the late fall. In Milwaukee a C. L. S. C. Vesper Service was held during Chancellor Vincent's visit to that city in October. Similar services were also held in St. Paul and Minneapolis and much interest awakened.

The importance of C. L. S. C. work to the individual reader must not be overlooked, even though the value of the local circle cannot be too strongly urged. In all parts of this country and in foreign lands, the solitary readers are a living force. In homes, in mining and army camps, in occupations of every sort devoted students with the courage of their convictions are carrying on the single-handed struggle for more light and larger thought and greater opportunity. One of these readers reports as follows: "The year just closing I read in the Indian Territory, where my work took me much among the full-blooded Indians, sometimes for weeks at a time climbing hills, fording streams and crossing prairies. I soon found I was not able to keep up to date with my reading and that it could be done only by thrusting one or two numbers of *The Chautauquan* or one of the books into my saddle bags as constant companions." How

much Chautauqua has done for the solitary readers will never be known, but of this we may be sure, that one of the most beneficent features of the C. L. S. C. plan is the encouragement and help which it gives to ambitious but isolated men and women.

Among the graduate members of the C. L. S. C. more than a thousand have taken up new courses of study, while many more are continuing their work in special lines begun a year or more ago. Many of these students are organized into special graduate circles. There are also several circles of readers pursuing special courses who have never taken the four years' course. One of these, a club of women in central New York, has carried on the study of the special course in art history for the past two years and is now taking up the course in the philosophy of historic art, to which they propose to devote two more years of study.

The leader writes, "we have prolonged our studies with the use of valuable loans. We now expect to take up Albert Dürer with a set of fifteen pictures, a collection sent for our use. We have been very enthusiastic in our study this winter and find the course most satisfactory."

A new branch of the C. L. S. C. was established a year ago at the request of Rabbi Henry Berkowitz of Philadelphia, who is deeply interested in the question of education for the young people of the Jewish faith. This branch is known as the department of Jewish studies, having its own local headquarters in Philadelphia, but reporting all enrollments to the Chautauqua office at Buffalo, the members receiving the C. L. S. C. membership book and all other communications. The Jewish branch pursue the regular C. L. S. C. course, modifying the religious portions of it to suit their own special needs. Beside the regular four years' course the work of the Jewish branch includes a Young Folks' Reading Union, on the plan of the Chautauqua Young Folks' Course, but making use of Jewish literature exclusively, and a special course in Jewish history and literature covering two years' work, and including the period from the End of the

Babylonian Exile to the Destruction of the Temple. This course has been prepared by the distinguished Jewish scholar, Professor Gottheil, of Columbia College, New York. Dr. Berkowitz gives the following report of the results of the first year's efforts: "We have enrolled some three hundred members and a great many are following the readings who are not regularly enrolled. One hundred and forty-seven of these members belong to the general C. L. S. C. course, the others to the two special courses. The membership extends through fourteen states of the Union, and fifteen circles have been reported from various cities and towns. The membership includes persons of the most diverse callings in life, and the courses of reading are found to be suited to the needs and tastes of readers from twenty to seventy years of age. The difficulties, hindrances, disappointments, and drawbacks attendant on the inauguration of a new educational work multiplied thick and fast about us. The results achieved are far better than we had any right to expect. This has been a year of planting. The promise of the harvest in the future is excellent. The unanimous endorsement of the press of the country, from the great metropolitan papers down to the obscurest country sheet, and the general endorsement of the religious papers of all denominations, but especially the letters of cheer and encouragement which have come from all directions, warrant us in going forth in this work with renewed zeal."

The Chautauqua Extension Lecture plan, which was inaugurated so successfully in the fall of '92, has met with equal acceptance during the past year. It will be remembered that by this plan courses of lectures prepared by university professors were furnished in type-written form to any community wishing to give such a course. Tickets and announcements were also provided, the latter for general distribution, the former to be sold at fifty cents each. Every ticket-holder was given a printed syllabus covering the entire course, and in the necessary absence of the lec-

turer himself the lectures were read by some member of the community. One-half of the proceeds was retained and the remaining half paid to the Chautauqua office. In '92-3 seventy courses were given, and during the past year, in spite of the prevailing financial distress, the record has been equally good, the courses reaching in all about three thousand people. More than fifty communities used the lectures on Social Science by Professor A. W. Small of the University of Chicago. Six made use of those on Great Periods of Medieval History and Art, by Professor Goodyear of the Brooklyn Institute. Five took Greek Social Life and two the Poetry and Teaching of Robert Browning, by Owen Seaman of Cambridge, England. The lectures were given under the auspices of a great variety of organizations, Chautauqua Circles, Epworth League and Christian Endeavor Societies, Y. M. C. As., Women's Clubs and other literary associations. Wherever possible, persons of special ability were secured to present the lectures, and in other cases the lectures were read by club or circle members. In thirty communities the course was followed by a quiz or discussion. In many cases the lectures were given in churches, but public halls, club rooms and private parlors were also utilized. Twenty-three states were represented, including an area from New England to California, Montana to Texas.

In a small Massachusetts town, two college graduates representing Wellesley and Vassar, undertook the course in Social Science for the benefit of the community. The lectures were given as a parlor course, with an average attendance of twenty-five, and the following report was received from this centre: "The lectures have been a great success and just what the people needed to arouse them. Chautauqua is doing a wonderfully good work in enabling people of all sorts and conditions to come in touch with the best thought." Out in a small Nebraska town forty tickets were sold for a similar course, and the secretary writes "they were a rare treat to us who do not often have an opportunity to hear a lecture." ▲ Political Economy Club in Ohio

gave the lectures as part of their regular work. A debating club of young men in Delaware took up the study of Professor Ely's "Outlines of Economics" in connection with the lectures. A Congregational minister in Connecticut, who enlisted forty people in the study of the course, writes: "Sunday evening I studied with my young people by the aid of a blackboard and map, society on two miles of country road, fifteen miles from any railroad. Results were very apparent and I am sure all present drew lessons which they will not soon forget." In another Connecticut town the course was very appropriately given for the benefit of Home Missions and the report gives the following facts: "We have sold fifty-one tickets for the social science lectures and have had a very delightful time meeting in the parlors of private residences. The fourth and sixth lectures were particularly fine. The last lecture and discussion were a crowning success. There were professional men and manufacturers in attendance, and at eleven o'clock the people were sorry to go home." A considerable number of the courses were given under the auspices of Chautauqua circles. In a Vermont town where the lectures were given a year ago a circle was organized as a result of the interest thus awakened, and a part of the proceeds of the course was devoted to a set of books for the use of the society. The Chautauqua unions of Jersey City, New York city and Buffalo also made use of the course in Social Science. In Buffalo each lecture was given in a different church, so that the course as a whole touched many elements in the community. The average attendance was about three hundred, and both workmen and employers took part in the discussions.

The Browning lectures were given under the auspices of two clubs in Harrisburg, Pa., and Topeka, Kan. The president of the former wrote: "Our club has enjoyed the lectures very much indeed. Every member is enthusiastic over them. They have been a most admirable introduction to Browning and we are all stimulated to do independent work in the writings of the poet ourselves." In Topeka the

lectures were given under the auspices of the Friends in Council. About one hundred persons attended the lectures, which met with hearty appreciation both from students of Browning and also those who were making their first real acquaintance with his works.

As the coming year is to be the "English year" in the C. L. S. C., this course will be used to advantage by the Chautauqua circles. The success of this important feature of the work of the C. L. S. C. will make it possible to extend the plan indefinitely by the addition of courses adapted to the needs of many different classes of people. A new course is to be added at once for use during the coming season on some phase of the history of the nineteenth century. This course will be prepared by Professor Judson of the University of Chicago, and will be so planned that it will supplement his book on the C. L. S. C. course for '94-5, and so prove especially valuable to Chautauqua students, while the subject is in itself so attractive that it will appeal to all classes of thinking people.

No report of the C. L. S. C. work would be complete without some account of the interesting circles in the prisons at Lincoln, Neb., and Stillwater, Minn., which for many years have been faithfully carrying out the C. L. S. C. plan of study.

The "Look Forward" circle of Lincoln, Neb., began the year with sixty members. Of these, thirty-two were new members, fourteen had read one year, eleven had read two years, two three years, and one received his diploma as a graduate. This was the first diploma awarded to a member of the "Look Forward" Circle, and the occasion was one of great interest. Regarding this graduate our correspondent, a resident of Lincoln, writes: "He is a remarkable man, though he has had few opportunities for education. He has from the outset applied himself most diligently, and at the class exercises has been himself thoroughly prepared, and his ambition and earnestness have exceeded anything I have seen even in other circles." The circle has had the coöperation

and help of professors in the State University and others who have rendered the programmes interesting and helpful, while the members have responded most heartily. The Prison Reform Club, which is the outgrowth of this circle work, is composed of a few Lincoln Chautauquans who have shown their genuine interest in the Look Forward Circle, by helping those who are discharged from prison to enter fields of honorable employment and to make them feel that they have friends who are really interested in their welfare. The Pierian Circle at Stillwater, Minn., publishes each week in the *Prison Mirror* reports of the circle meetings and papers written by the men. In the issue of September 28th appears the following announcement: "The Pierian Circle starts out on its new scholastic year with thirty-two accepted members and several yet to be acted upon. Those now participating in the studies are in earnest to study and benefit themselves. The *dilettanti* have fallen by the wayside and the students are pressing forward to conquer Rome." During the year more than thirty papers written by members were published in the *Mirror*, and all of these show thought and care, and many of them decided originality. Among the subjects treated were, "An Old-time Politician," "Standards of Art," "Anti-monopoly Legislation Failures," and "Lessons from Roman Ruins." The Pierian Circle, like the "Look Forward," celebrated the occasion of its first graduate with appropriate ceremonies. The secretary wrote in October, 1893, "Our Pierian Circle has fairly launched itself upon the studies of 1893-4, and our last meeting proved fully that the members are determined to study hard, and if zeal and close attention to study is a criterion, the present year will eclipse all previous ones. That the Chautauqua Circle existing in this institution is the source from which comes much good, there can be no doubt. It has awakened in many a desire for betterment and a knowledge that a brighter future may, with close attention to the advancement of mind and body, be yet attained." Several members of the circle expected to graduate this sum-

mer, but owing to releases, but one four years' student remains, the president of the circle, who will be enrolled as a regular graduate of '94.

Beyond the confines of our own land Chautauqua influences have been continuously at work, as they have been in greater or less degree for the past sixteen years. Several Circles in the Hawaiian islands have kept up their activity. One of these at Hilo enrolled twelve members for the class of '97. Another circle which is taking the advanced course in English History and Literature, wrote, "Fifteen of our members are annexationists, and our president is the only royalist among us; but of course politics are never mentioned at our meetings. Still we were very full of the parallel as we talked of John and Henry III., of the forced charter and the number of times it was broken, etc." It seems quite probable that the class of '98 may be the first class to claim territory in Samoa as indicated by the following letter written from Apia, Samoa, in May, 1894: "It has long been my wish to establish a reading circle here among my half caste and Samoan and quarter caste Sunday-school scholars. I have bided two years but think I might venture now if you will forward me rules and regulations for '94-5." This letter is signed by a member of the London Mission Society. Journeying westward we find four members of the class of '97 carrying on their work in Australia, and a correspondent from Queensland writes for information about the Chautauqua Correspondence College, and asks if it will be possible for him to make use of the C. L. S. C. extension lectures on Social Science. The Australian Home Reading Union, modelled on the C. L. S. C. plan, is doing an admirable work in that country, but it has not yet added the plan of "read lectures" to its system. A recent letter from Auckland, New Zealand, reports a probable recruit for the class of '98, while a month earlier a four years' student of the class of '93, delayed by an attack of grippe, sent his final report to the Buffalo office, adding, "It needs resolute perseverance to accomplish the work in the midst of other and

pressing engagements. My only regret is that I did not have the benefit of it years ago. I have some hope of inducing some young people to join the C. L. S. C." From South Africa our secretary, Miss Landfear, sends an interesting report.

Turning northward we find at Oroomiah in Persia a medical missionary who has "long been thinking of taking the Chautauqua course," and who has about decided to make the attempt. Two missionaries from the American Presbyterian Mission at Bombay have sent their fees for the past year and asked to be enrolled in the class of '97. The "Oriental Circle" which includes members among the missionaries in many parts of the country, continues to hold yearly meetings.

From Wellawatta, Ceylon, comes a postal asking if persons in that far away country have "any chance for joining" the C. L. S. C. Our correspondent received his information through a fellow countryman who joined the C. L. S. C., (the special course in Political Economy), while at the Columbian Exposition, and evidently let his light shine on his return to his native land. From various parts of China, active members report progress. At Tientsin two readers have been enrolled in the class of '97. An indefatigable '95 at Sam Kong, who has experienced many delays and difficulties in getting her Chautauqua literature, struggles bravely on and will doubtless be able to send a word of good cheer to her class-mates a year hence. Another new student reports from Shanghai, and many others can be found at the various mission stations, who do not feel able to send yearly reports to the Buffalo office. From Korea comes the following cheery message from a medical missionary: "I belong to the class of 1894 and have kept up my reading. Do not count me out because you do not hear from me. I am a missionary and a solitary reader, but enjoy the C. L. S. C. books." Japan still keeps in the line of progress in things Chautauquan, with here and there a missionary reader, while recent inquiries from Tokyo and from Yokahama give promise of several new members for

the class of '98. A young Japanese student who spent many years in this country while pursuing his education, completed the C. L. S. C. course and took his diploma with the class of '92. He spent some time at Chautauqua that summer, but was obliged to return to Japan before Recognition Day. He hopes sooner or later to realize his ideal of a genuine Chautauqua in Japan. In one of our woman's colleges a young Japanese girl has also been pursuing her studies for some years. She is soon to return to Japan, and is anxious to establish C. L. S. C. work in some form in her own country. We feel sure that sooner or later these two young people will have a share in some of the educational movements which are to stir the young life of the Japan of the future.

Russian correspondence includes letters from Odessa and from Eastern Siberia. The former from a lawyer, a member of the Anglo-Russian Literary Society who asks for full information regarding the "statutes" of Chautauqua. The latter from a student who is unable to attend a university, and who, having a sufficient knowledge of English to read the language, hopes "that his persistence in the work will make it possible to write the language after one year of learning." This letter is written in a curious language to which our correspondent fortunately attaches a printed key. An indefatigable Austrian who seems to be quite a devoted Chautauquan, writes after a long interval that though he has not reported progress "nevertheless I am a member of the C. L. S. C. and pursue the courses at home reading." Great Britain sends varied contributions to the history of the year. A correspondent from Scotland who visited Chautauqua in 1893, reports the preparation of a paper on Chautauqua to be read before the "Ladies' Dialectical Society," and also before the Edinburgh branch of the Educational Institute of Scotland. An American at Glasgow writes that he is a member of the class of '94, read three years at his home in Virginia, and is now entering upon a three years' course in naval architecture at the University at Glasgow. His studies have made it necessary to lay aside

the C. L. S. C. work until vacation time, when he expects to complete the readings and keep his place in the ranks of '94. From Lancashire, England, a member of '93 reports great pleasure in the receipt of her diploma. She is now taking up the garnet seal course.

In Cheshire, England, two members of '96 are reading together with great interest. Another member from Berkshire has joined the class of '97 so as to keep up with a sister and two nieces in Virginia. Another member of the same class reports from Wales. A pleasant letter comes from a Chautauqua graduate on the Isle of Wight, and a graduate in Surrey is pursuing the special course in Art History. Inquiries for information come from other parts of England and Ireland, while a London member of the "Christian Endeavor Council" inquires, "Have you introduced the Chautauqua idea into this country?" Of course the Victoria Reading Circle and the National Home Reading Union are, for all practical purposes the "Chautauqua idea" in Great Britain.

Returning again to the Western hemisphere, we find in the far south a missionary in the Amazon valley who aspires to form a circle this fall among the English-speaking people of that region, and a letter from an Englishman in Bolivia who expresses the hope that Chautauqua opportunities may be extended to the people of Bolivia and Chili. Mexico closes our hasty survey of the world, with its report of a member of '95 at Pachuca and a circle of ten members at Pueblo. Two of these are Mexican women connected with the mission at Pueblo, and though Spanish is their native tongue they read English with ease and report an interesting and progressive little circle.

The working force of the C. L. S. C. has also received an important addition through the appointment of Rev. George M. Brown of Fremont, Nebraska, as field secretary. Mr. Brown has had long experience in C. L. S. C. and Assembly work, has visited nine Assemblies during the past summer, and this fall will spend several months in organizing new

circles and in other ways giving new strength to the C. L. S. C.

Another element of power in the development of the fall campaign is the enlistment of a large army of volunteer state and county secretaries who are watching all parts of the field, helping to establish new circles, gaining the friendly coöperation of the press, always generous in its appreciation of the C. L. S. C., and keeping the central office posted as to the needs and possibilities of many communities. Several Chautauqua rallies are already planned for the region in and about Chicago, and other cities will undoubtedly follow the good example. Finally, the course of reading itself seems sufficiently attractive to win its own way. English and Nineteenth Century History are subjects which are always of general interest to a wide circle of readers, and the five required books of this year present the strongest and most interesting course which the C. L. S. C. has yet offered. The books have been prepared by specialists, are fully illustrated and contain many practical suggestions for the help of students. *The Chautauquan*, in addition to the required articles on many phases of English and Nineteenth Century Life, will add a new department for the special study of current history, which will appeal not only to Chautauqua students but to all others interested in the great questions of the present day. The class of '98 has started out on its four years' career, with President Hervey of the Teachers' College, New York city, as its leader, and with a membership which already represents nearly every state in the Union as well as Canada and many foreign lands, and with a course of reading which cannot fail to prove inspiring to every genuine Chautauqua student.

HADLEIGH FARM COLONY.

BY C. S. BREMNER.

[A recent number of the *Nation* contained an article which stated that "The real problem is not to provide work, but to make men competent and willing to work." This statement has called forth the following description in the *Nation* of the Hadleigh Farm Colony of the Salvation Army.

General Booth obtained over £100,000, and with £85,000 purchased a farm and necessary furnishings. There are accommodations for the training of 300 men, to be changed as required, when fresh men from the slums are admitted.]

Shortly after reading in the *Nation* the article already mentioned, I took the train at Liverpool Street Station for Rayleigh, the nearest Great Eastern station to the famous colony, established three and a half years ago, for the express purpose of examining and reporting upon how far the colony fulfils its aim of training men to work. The Governor, Col. Stitt, sent a vehicle to meet me, and for some miles I was driven over tame but pretty English scenery—beautiful trees, peaceful cottages, grazing cattle, fields of waving corn, green pastures and quiet waters. Presently we descended at the Governor's office, a modest, not to say mean-looking, wooden shanty, reminding one of the dictum of a lady visiting the colony, who observed that they had built a palace for the cows and a pigsty for the Governor. Col. Stitt seems a suitable man for the post; a good eye for land, a kindly manner calculated to produce respect but not fear from the men, infinite patience and faith in human nature; not a man to stand much humbug, nor yet one to expect to make silken purses out of sow's ears. He has a mixture of Scotch, Irish, and French blood in his veins, visible in his judgment, foresight, kindly humor, and sauvity. Being busy, he made me over for an hour or two to the care of Staff-Captain Smith, his aide-de-

camp and secretary, and in his company I visited several buildings before the midday meal.

The farm consists of some 2,800 acres, of which 1,000 acres at certain periods of the tide are under water, much of which is nevertheless useful for grazing purposes. A long creek or bayou of the Thames lies to the south of this estate; fishing rights in it are let off for the sum of £140 per annum. Three small farms are also let off. The colony managers have the mixed satisfaction of knowing that their settlement has greatly raised the value of land in the neighborhood, as they find when they want to buy portions dividing their estate. A small railway, connecting London, Tilbury, and South End, divides the low marsh land from the higher land sloping to the north. The colony has four miles of frontage to good country roads, and a water frontage of three miles to the Thames. Excellent authorities were consulted as to the purchase of this estate. Mr. Bird, inspector to the Board of Agriculture, gave it as his opinion that "no more desirable, suitable, or appropriate property for the purpose of the scheme could be obtained," and this opinion was confirmed by other competent persons.

What strikes the eye of the visitor to the colony is the scattered appearance of the buildings. They are dotted about here and there, numerous, but far from imposing. True, there is a street, but one side thereof is mainly composed of corrugated-iron cottages, which, though tidy and even trim, are of small architectural pretension. To the right is one of the largest buildings, the Salvation Army Barracks, built at a cost of £630, and rented by the spiritual wing from the social wing at £1 per week. The dormitories are eight in number, of various sizes, and with a little arrangement are capable of holding 350 men. I carefully inspected them. The men are provided each with an iron bedstead, seaweed mattress covered with American cloth, a box for private belongings. My visit was in July, but I was shown the arrangement which exists for heating the dormitories in winter. A lavatory with between thirty and

forty basins permits that number to wash at one time ; there are four baths at one end of the laundry for the sake of a good supply of hot water. The beds were being sponged with paraffin as I entered, Capt. Smith informing me that the struggle for cleanliness has to be incessant. Most of the men pretty readily acquire decent habits, but the system of recruiting from the London slums lays them open to fresh danger from vermin with each arrival. Many of the men, too, have been on the tramp for weeks or months. They arrive at the colony dirty, foot-sore, eaten by vermin ; boots that will hardly hold to the feet, no shirts to their backs. A crematorium has been built in which the necessary baking process has been carried on.

The dormitories are not all exactly alike. As a man rises, as his power to work improves, he gradually acquires little comforts, a better bed, such privacy as a cubicle affords, an improvement in his dietary. The governor of the colony binds himself to supply only lodging, board and work. Even the clothes which are supplied to men whose case is desperate, are paid for. This is done by a bonus system, paid weekly on Friday. The colonists receive sums varying from sixpence to four or five shillings, in a few cases as much as ten shillings. Even partially reclaimed workers are not allowed to handle all their bonus ; a credit account with the governor is opened for each man, who must compulsorily save two-thirds of his bonus. In the case of drunkards, great care is exercised with regard to touching even a third of their sum, as outside the colony is the village public-house, a standing temptation to such men. Practically, a night's lodging is not refused to any destitute man in need of it, who appears to claim the help of the Army. On the occasion of my visit, there were 260 men under the care of the Governor. For the most part, they are cases selected from the "Elevators," or Salvation Army workshops in the slums, sent to the Essex farm, on the recommendation of a gentleman of independent means who has some knowledge

of the character and suitability of the men whom he recommends.

After visiting the dormitories, we passed to the library, well-stocked with illustrated periodicals, to the laundry, kitchen, refectory, smoke room, boot-making department, to a capital dairy fitted up with the latest improvements, to the piggeries, with fat, snorting pigs rooting among the fodder, to the palatial cow-shed with forty-eight sleek milch kine, excellent specimens of Salvation cattle, to the tomato houses, with heavy clusters of ripening fruit. A small drawback seemed to be the bad roads and the plague of flies which almost infested the place. The managers urgently need £2,000 to make roads; walking on clay in wet weather is a heavy job, and housewives complain that the clay will not remain outside. Flies seem to abound in the neighborhood of farming operations; cattle and manure attract them in thousands. Their size, audacity, as evinced in an insolent buzz, struck me as phenomenal; their determination to inspect everything far surpassed my own.

The number of the colonists has been mentioned as 260; it must be understood that besides there are about 100 permanent officials, superintendents, heads of departments, foremen of different industries, who do not change, and who form the framework of the unskilled labor; they are the element which lends cohesion to the scheme. About forty acres have been planted with fruit trees and plants, and sixty acres have been converted into a market garden. Both these enterprises pay well; the colony is within six miles of Southend-on-the-Sea, a health resort filled with visitors just at the time the colony has large quantities of fruit and vegetables to dispose of. As already stated, a small railway runs through the farm colony; considerable dissatisfaction exists because the company shows no inclination to treat the colony reasonably in the matter of a small station or even a good siding. In the matter of fruit it is safe to say that Salvation strawberries, rasps, currants, yield to none in quality, and in a few years the fruit-trees will, it is expected, give an

excellent return for expense incurred. Fruit-picking within reach of London is generally given over to the denizens of the slums, who are conveyed to the scenes of action in train-loads, and usually convert the rural scene into more or less of a slum during their labors. At the colony great care is exercised in the choice of pickers; the moral experiment, which forms a large half of the scheme, will not allow of indiscriminate association. For the same reason the colony is as complete in itself as the Governor can make it, in order to prevent the necessity for much communication with the village. Even a tobacco license has been obtained, for though thorough-going Salvationists do not approve of tobacco, they find that some concession to human weakness is the highest wisdom. Permission to go beyond the colony has to be asked, but as the track is several miles in length, this is not so great a hardship as one might fancy. Games, too, are provided for the men; football, cricket, quoits, racing, jumping, tug-of-war, are all encouraged.

The very night before my visit, so the Colonel told me, a man had asked permission to attend the village church, and as he was steady and industrious, he readily obtained it. Alas, he visited the public-house, spent his ready money on bad whisky, and the next morning, feeling that he had disgraced himself and the colony, he decided to depart, and informed the Colonel of his decision. Good; his account should be made up and his savings made over to him. When he appeared at the office, crest-fallen, bundle in hand, in his kindly way Colonel Smith led him to talk over the whole affair, to acknowledge the error he had made; and by wise encouragement as to the good work he had done, and the physical benefit received from his stay at Hadleigh, the man was led to reconsider the matter and finally to return to his place.

Later in the day the Governor had a trap harnessed, and we drove as far as the roads would permit, to inspect other industries in operation on the farm. A rabbit warren with 1,200 rabbits reared for the market and a thriving poultry

farm interested me much. We drove round fields of waving corn, wheat, barley, oats. The rich alluvial ground grows excellent crops, and unless the rain-storms do mischief now, the harvest will be the heaviest England has had for years. A wharf has been built on the water-way; cheap water-carriage may possibly induce the railway to hear reason in the matter of a good siding. We visited the saw-mills, the wheelwright's shops, blacksmith's shop, the brick-making industry. This last is somewhat important, employing forty men. Excellent brick clay is found on the land, and this is wisely utilized. Nearly all the bricks used in the colony have been made at the kilns, and a large and growing market is found for the bricks both in the immediate neighborhood and in London. As already stated, a considerable number of the cottages are built of corrugated zinc; the dormitories have a brick foundation, but are mainly wooden. On returning from the wharf, we rode back in front of a locomotive. The colony has been enterprising enough to build a railway connecting the wharf and brick-works, at an expense of £8,000. This was done by the advice of a noted railway contractor, who agreed to build it without any profit to himself.

Probably it would be a difficult matter to get any two experts out of a score to be of one mind as to the advisability of the expense incurred by the colony in these various enterprises. About eighteen months ago rumor was rife that the expense had been enormous, that money had been thrown away doing this and that, and that the Booth family were making an uncommonly good thing of the "Darkest England" scheme. It may here be said, by the way, that the social and spiritual wings of the Salvation Army are kept perfectly distinct, both in management and in their accounts. The Booth family are, to the best of my knowledge, all engaged in spiritual work; the colony does not even afford a post for one of them. It is difficult to get a valuable opinion on the subject of the outlay incurred at Hadleigh; but as the rumors against the Booth family

grew, and proved very distressing to them, and likely to cripple the work of the Army unless authoritatively contradicted, a committee of inquiry was appointed to investigate the manner in which the moneys collected for the "Darkest England" scheme had been expended. The result of the inquiry was damaging to those who spread these reports. The committee found that there was no reason to suppose that Gen. Booth or his family derived any benefit whatever from the scheme. They agreed that it was difficult to form an opinion as to whether the money spent on the farm had been judiciously laid out, but gave great weight to the opinion of practical men, who all without exception approved the farm colony. On the whole, they found no evidence of waste of money, but considered the scheme had been well thought out and every reasonable effort made to secure success. At the time the committee of inquiry published their report, 1,002 men had been received on the colony. Of these, 462 were sent to situations; 140 left on their own account, some having run away; 88 were dismissed; 312 remained on the farm.

Talking with the Governor over the grave difficulty of reforming men, of changing the human rubbish of the London slums into desirable colonists, he did not attempt to conceal that they had their failures. Having to do with a considerable number of men who have never been used to regular work, and who are at first physically not very fit for continuous effort at pretty severe labor, their experience is that these men count very much upon their work, some of them seeming to fancy that the colony is making a fortune out of them. The Governor was of opinion that if it were not for the moral responsibility they incurred by care of the men, if they were not burdened with the anxiety of finding work for them in wet and wintry weather—in a word, if their relations with their "hands" were those of the ordinary employer and employed—the colony would soon be a monetary success. It is only fair to remember that this part of their work is very heavy, entailing mental strain and anx-

iety, breaking continuity of work, involving relations with persons alive to the axiom, "All for each," but not "Each for all." Especially anxious is the time beginning on Friday night (pay-time) and lasting until Monday morning. From Saturday noon to Monday morning is the great drinking-time of the English working-classes. When the hours of labor are finished, the men are under the care of a warden, who attends to discipline, and whose vigilance has been found strictly necessary. On the whole, it seems probable that the colonists are not very grateful for what is done for them, though there are men who write and thank the officials for the fresh encouragement and start in life which they obtained at Hadleigh.

It must be remembered that the colony suffers a good deal from lack of funds, which cripples it in two ways. It prevents various developments both useful and necessary upon the colony itself, especially those which would provide the men with work in winter. Secondly, the lack of funds will not allow of the beginning of the Oversea Colony, an essential part of the scheme, which would insure the drafting of reformed colonists to another land. Their training is often lost, or seems to be lost, for lack of proper completion and the correlation of the different parts of the "Darkest England" scheme. Gen. Booth has had 8,000 square miles of land surveyed with a view to establishing this Oversea Colony, land of astonishing fertility, with tin, coal, and timber upon it. In passing judgment on Hadleigh we must remember that the loom of time has not yet woven the complete pattern; that the human material the colony works upon is not of first-class quality; and lastly, that more than fifty per cent. of the colonists seem to turn out well, and a considerable number may be said to have shown improvement.

On an average, the colonists seem to stay from six to eight months on the colony, a period by no means long. Often, on leaving, they have a sum of £3 or £4 with which to start life afresh. One or two boards of guardians

have sent the Governor able-bodied paupers to set to work, paying five shillings weekly for each man. England spends £10,000,000 annually on a gigantic failure known as the administration of the poor laws. It seems astonishing that she should not be alive to the need of subsidizing the Hadleigh Farm Colony, especially in view of the fact that wretched land-laws and bad social conditions have produced the social failures with which the Farm Colony deals. In Australia the different governments have subsidized three Salvation Army farm colonies, established on Hadleigh lines. The governors of Australian provinces evince the greatest interest in the experiment, not only in the form of a subsidy, but in personal visits and in moral support. One might almost fancy that the advent of the York baby was of infinitely more importance to the solid but sentimental Briton than a social experiment of such magnitude as the one I have faintly indicated.

INDUSTRIAL EDUCATION.*

BY ROBERT A. WOODS.

This report includes reports upon the progress of industrial education in the United States and in the principal European countries, together with some statistics as to the actual effect of industrial training in producing skilled and ingenious workmen. The reports upon industrial education distinguish between its different forms in manual training, in trade and technical schools, agricultural colleges, and institutes of technology. A brief introduction shows how the system in general grew out of the principles of the kindergarten, and explains the variations introduced in the different countries of northern Europe.

* Eighth Annual Report of the Commissioner of Labor. 1892. Industrial Education. Washington, 1893.

The report points out that while we in the United States have as yet no settled system of manual instruction, yet in respect to manual training in the special sense we already have schools that far surpass any to be found in Europe for facilities and comprehensiveness of plan. It is also interesting to notice that our institutes of applied science are not equalled by anything in Europe.

In trade schools we have but little to show as compared with those of the Continent, though the report sees great hope for the future in the great technical schools which have recently been established in our large cities.

The general impression gained from the part of the report dealing with the United States, though confused and yet encouraging, is that which comes from seeing a new and wonderful educational system breaking out in many different and disconnected phases. Naturally enough the idea has been introduced largely through private institutions which, with some exceptions, have not given the broadest scope to their work. But there are sufficient signs to indicate that within the next decade, the simpler forms of industrial education will have an established place in the public school system throughout the country. This is of course of infinitely greater consequence—if it could mean, for instance, merely an improvised bench in a corner in every district school—than ever so many imposing Pratt or Armour Institutes, great as their work is. In some states, where manual training is not yet introduced into the elementary schools, it is finding an entrance into the normal schools, a sure foothold for invading them a little later on. The state agricultural colleges which have better and better facilities for technical training will also serve as centres for manual training propaganda.

In Europe, France has made the greatest progress in the introduction of manual training into the public schools. There is throughout the country a complete system running through the elementary grades. Great secondary schools for industrial education are now increasing. Germany is

behindhand in the matter of comprehensive popular instruction in manual training. Sweden, Norway, Austria, and Switzerland are following the lead of France in this matter. Denmark has an admirable semi-public system for the promotion of home industry, particularly in the rural part of the country.

The trade schools of the Continent are remarkable for the definiteness and thoroughness of their work. Instead of setting up general trade schools here and there under philanthropic auspices, the usual plan is to have trade schools for specific forms of industry, established in the locality where that industry flourishes, and supported by the companies interested. There are even fishing schools in some of the seaport towns.

In England, progress is somewhat scattering, as with us. There has as yet been less movement on the part of the government in the matter than with us. Many admirable technical institutions have been established by private individuals and by private companies. Some large grants have been made by the government to aid these. The most interesting development just now is that of the circle of polytechnics to be established in the various sections of London, and to be aided from public funds.

Among the general statistical tables at the end of the report is one taking up the relation of hand work and book work. It is certainly a very important question what the relative proportion should be. The testimony on this varies greatly, and only a considerable experience can give the answer.

I do not find any reference to the extremely practical question of the attitude of trade unions toward trade schools. Is this to indicate doubt on the part of the government bureau of labor that trade unions are an inevitable and perhaps indispensable part of our great industrial scheme?

YOUNG MEN'S CHRISTIAN UNION.

The Young Men's Christian Union of Boston in addition to the usual work of such an institution, established some years ago a branch which has rapidly developed and is peculiar to the Union. It is called Benevolent Action and while working quietly, almost unseen, the amount of work performed is surprising.

A committee on Benevolent Action has the matter in charge. They call our attention first to what is known in Boston as Country-Week. This charity requires little explanation and is perhaps the largest as it is the oldest effort in this direction.

Its nineteenth annual report is interesting and encouraging. Over three thousand persons, mostly children, received a country outing during the warm weeks of 1893; and this simple statement means enough to fill a volume. It indicates not only a sweet temporary gratification to these little ones, but also a lasting recollection of pleasure. It means the return of health to feeble mothers and sickly babes. It means brighter faces and better manners, wider sympathies and higher aims, saved lives and restored spirits.

The Country Week statistics for the season of 1893 are summarized as follows:

Whole number sent on vacation, 3,063,—adults, 318; children, 2,745.

Average length of visit, 12 days.

Average expense per visitor, \$4.55.

The details of the foregoing statements, with many other items of interest, are given in the special Report of the Country Week, to be obtained on application at the Union.

A kindred charity to the one just noticed is that known as the "Rides for Invalids." Like the Country Week, it aims to benefit the whole person through improved physical con-

ditions. It is believed that the Christian Union is the only organization in the city operating in this particular line of benevolence, and it is hoped that the generous support afforded in the past will be continued.

Mr. Charles L. Burrill of the Committee, says :

“With this report the ‘Rides for Invalids’ department of Union work rounds out twenty years, and it is with eminent satisfaction that the Committee looks back over the field, and notes what has been accomplished.

“There is little new to be said as to its aims and methods, for by this time the public is familiar with the details of the work.

“Summarized briefly, however, we may state that the sick poor of the city of Boston, and other worthy cases brought to our attention, are given a two hours’ carriage ride in the suburbs during the summer, and at other parts of the year when the weather would allow it.

“All the hospitals are supplied with carriage orders, which also are furnished, throughout the year, to many invalids in private homes ; and, supplementary to this, convalescents and others are given electric car and harbor excursion tickets. The latter are particularly appreciated, affording, as they do, a delightful sail down the bay to Nahant, and an invigorating contact with the salt air, a ‘restorer’ second only to ‘balmy sleep.’

“The Metropolitan Park System of Boston now furnishes delightful objective points in every direction, and the electric car tickets prove an acceptable means for bringing these charming spots within reach of our beneficiaries.

“We acknowledge our indebtedness to the West End Street Railway Company and the Clyde line of steamers for the material assistance they have rendered us the past season.

“Each year brings a greater demand on the Committee, and the past year was no exception. As compared with the previous season, nearly four hundred more persons were given carriage rides, and about eight hundred more harbor tickets were used.”

One of the "red-letter days" in the Union calendar is the "Christmas and New Year's Festival for Poor Children."

This festal event was celebrated on the afternoon of Saturday, January 6, and was the culmination of many days of planning and labor by the members of the Committees, and of eager anticipation on the part of the children.

Operations began at a committee meeting held in the Union Parlors on November 25, and from that time forward the preparations were busily carried on. Families were invited, former lists consulted, individual needs ascertained, and a vast amount of shopping done. Contributions were solicited, and contributions came,—of money, clothing, books, toys, and a great variety of welcome gifts.

On the afternoon of the Festival six hundred and thirty-four little guests presented themselves. Their outer garments were removed in Norcross Hall; and they were seated in due order in the large hall below, attended, in the case of very young children, by their mothers.

President Baldwin welcomed them to the Union hospitalities in a few familiar and cordial words, and Thomas W. Henry's Orchestra gave them such music as you don't get at a symphony concert. Mr. Henry's cornet persuaded the children into some hearty chorus singing; and Mr. Emerson entertained them with an exhibition of his "Royal Marionettes" which proved very funny.

Then came Santa Claus, in the person of Mr. Fred B. Hall, who displayed a famous tree well loaded with Christmas fruitage. By this time the appetite of the audience became active, and a corps of young men and women circulated the refreshments as rapidly as possible to the eager crowd. There were rolls and ice-cream, cake, coffee, spring water, and various other good things; and, when these were disposed of, the children filed from the hall in order, receiving each some pretty trifle in passing the tree.

Then they again repaired to Norcross Hall, where the big bundles were waiting; and each child carried happily home

a generous package, with contents selected especially for him or her.

The friends of this beautiful charity merit the warmest thanks of all concerned in its workings for their unstinted liberality. The unusual contribution enabled the committee to supplement the Festival work by additional gifts to the poor families represented on the lists; and supplies of food, fuel, and clothing were distributed, under Miss Johnson's careful supervision, to many destitute homes, where the relief was most welcome.

This department has involved not only a large expenditure of funds, but has called for hard work on the part of a committee of faithful men and women who have given time and strength most generously.

Not quite in this department, but related to it is the Thanksgiving Dinner, which every year the Union provides for those young men who are so fortunate as to be its members, and so unfortunate as to be alone in a great city on this *home* holiday. The following account of the dinner last year must make every parent whose boy was away from home on that day earnestly hope that there is a Union in every city.

The contributions of many friends and supporters of the Union enable the dinner committee to set in the Union Hall on Thanksgiving Day long tables loaded with those substantial and delicacies which are always associated with that holiday.

Cards of invitation were issued, under the direction of the President, to such members as desired to attend the dinner. On Thanksgiving Day these members assembled in the reception-room, and at one o'clock formed in line and marched to the Union Hall.

In the hall three long tables were set, running the entire length of the room; and in attendance were a large corps of volunteer waiters, carvers, and assistants, eager to supply the wants of the Union's guests.

On the *ménu* placed at each plate was printed an invocation, which all repeated in concert before the dinner.

Many parents and friends of the young men will, no doubt, be pleased to read the following copy of the bill of fare :

Boiled turkey, oyster sauce; boiled chicken, oyster sauce; roast turkey, giblet sauce; roast chicken; sweet potatoes, boiled potatoes, mashed potatoes; Hubbard squash, boiled turnips, boiled onions; cranberry sauce; celery, pickles; plum pudding; mince pie, squash pie, apple pie; assorted cake, confectionery, vanilla ice-cream, strawberry ice-cream; almonds, shellbarks, walnuts; figs, apples, raisins, grapes; crackers, cheese; coffee, pure cold-blast water.

On the *ménu* were also printed a Thanksgiving hymn, written by President William H. Baldwin for the Dinner of 1882; the national hymn, "America"; and the Thanksgiving Proclamations of President Cleveland and Governor Russell, together with a short sketch of the first New England Thanksgiving in 1621.

There were present a few special guests, and letters of regret were received from Governor Russell, Lieutenant Governor Wolcott, and from Rev. Robert Collyer, of New York.

Dinner over, all rose and sang the Thanksgiving hymn, after which President Baldwin heartily welcomed the Union's guests with words of good cheer and wise counsel. Remarks were also made by the special guests, and others, members of the Union.

It is always an interesting feature of these Thanksgiving occasions to note the many sections of this and other lands to whose young men Boston is now the home either by birth or adoption.

There were representatives present from England, Scotland, Ireland, Denmark, Nova Scotia, Germany, New Brunswick, Australia, Norway, Canada, Holland, West Indies, Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, Alabama, Indiana, Iowa, Ohio, Illinois, Wisconsin, Nebraska, North Carolina, South Carolina, Missouri.

As in previous years, the President called separately each State and nationality represented; and, in response, many

of the young men gave pleasant and cheerful speeches expressive of their appreciation of this happy Thanksgiving occasion, and of the many advantages presented to them by the Union in its various departments.

A vote of thanks was passed to each and all the donors, and to all friends who had in any way contributed to the success of the occasion; also to the Special Dinner Committee, to the young men who had so kindly served as waiters and carvers, and to the President and his associates of the Board of Government for their interest in the welfare and happiness of the many young people who are reached and benefitted by the Union.

Late in the afternoon, after singing "My Country, 'tis of Thee," the company broke up, adjourning to the library, reading-room, parlor, gymnasium, or sitting-room, as individual tastes directed.

CHRISTIAN ENDEAVOR AND GOOD CITIZENSHIP.*

We are assembled in the only Institutional or Open Door Church, so-called, in Kansas. And yet if the characteristic of this Free Church is ministration through existing institutions, then every church should be Institutional.

I speak to the Y. P. S. C. E. Let us begin with the first word in the name of your society, "Young." It is young in name, but in this latest phase of its work, the application of Christianity to civic needs, it is true to the spirit of the "old, old story." The churches in Chicago which, through the Civic Federation organized by Mr. Stead, are giving proof to the Mayor of official complicity with crime, are simply true to the statement of James, "Faith without works is

* Abstract of an address in the Plymouth Congregational (Institutional) Church, at Salina, Kansas, before the Civic Endeavor Union, and under the auspices of the Y. P. S. C. E., by Clarence Greeley, General Agent of the International Law and Order League.

dead." But the application is, in general, new. It appeals first to the young rather than the old; but it is growing in favor with all the people.

My next head refers to the "People." The people demand such organizations as the Y. P. S. C. E. and its Civic Committee. Note the Civic Unions that are springing up, at Salina, Syracuse, Newark, and elsewhere. At the recent convention at Cleveland Dr. Clark insisted that "Christian Endeavor stands for the election of good men, for the enactment of good laws, for sturdy and steady opposition to the saloon, the gambling hell, the lottery, the violation of the Sabbath."

For my next head I take your word, "Society."

Men were never brutes. Society was never devoid of moral regard for law and order. Mere individualism is anarchy, and anarchy is tyranny always. Said President Casimir Perier, "There is no freedom without government." And the most dangerous anarchists are those public officers who, according to the Lexow Committee, have become violators of law and breeders of crime to an extent faintly represented by twelve millions of dollars. Let your association stand, not for anarchy, but the organization of society.

The next word is "Christian." All sociology should be religious, all endeavor Christian. Finally we come to the last word, "Endeavor." All religion should be sociological. Then the angel of peace will not depart from it.

"Hadst thou stayed I must have fled;
That is what the vision said."

Said a Boston divine: "If the twelve million Protestant church members (and we may add the six or eight million Catholic communicants) in the United States should mass their forces and move as one man, there is not a form of national iniquity that would not be swept away before their irresistible momentum." Who can tell what a power for good government would be the two million Christian Endeavorers

endeavoring? "When Gregory the Great was told one day that a solitary, unknown beggar had been found dead in the streets of Rome, he excommunicated himself for having allowed such a thing to happen in a city under his rule." Thus Gregory the Great, "servus servorum," was a true Christian Endeavorer.

SCHOOL OF SOCIOLOGY.

An important event in the history of education is the establishment in Hartford of the first professional school of sociology.

The Society for Education Extension attempts this enterprise, larger than anything of the kind which has hitherto been undertaken. The school is open to men and women alike and a student may attend any particular course of lectures or any combination of them. Practical work will be assigned in connection with the Young Men's Christian Association, Fourth Church (institutional) City Mission, Seminary Settlement, Associated Charities, Open Hearth Association, Good Will Club and other institutions of Hartford.

The society has in view four objects:

1. Research. It is proposed to make this institution gradually a centre of investigation, gathering material illustrative of past and present social conditions, with a view to the discovery of the underlying formative laws producing the growth and the decay, the health and the disease of the social organism.

2. Instruction. This is to cover all branches of social science, to implant a knowledge of facts and theories; to train to methods of research; to give practical acquaintance with existing social states; in other words, to train a body of competent teachers and reformers.

3. Publication. There should be a centre for social literature as well as for research and instruction. This literature should be scientific in the first instance, and in the

second, popular, so as to stimulate the people in these themes so near to their own experience.

4. Practical Application. The scientific conclusions should be tested under professional supervision. Applied sociology is the goal of any institution. It shall be our purpose to carry out ascertained principles into society for the elevation of its aims and ideals, and for the right direction of its progress.

No science is so imperative in its claims for study and solution as sociology. There is none which comes so closely to our everyday life; none which is so persistently at each one's door. We all feel that the present social conditions require more concentrated, scientific investigation than they have yet received.

Mr. Kidd, in his remarkable book, says:

"Those who wish to see the end of the present condition of society have, so far, taken most part in the argument. Those who have no desire for change are of the class which always waits for action rather than argument. But a large section of the community, perhaps the largest section, while feeling unconvinced by the arguments used and more or less distrusting the methods proposed, feel that some change is inevitable. It is with these will probably rest the decisive part in shaping the course of future events. But at present they simply sit still and wait. They have no indication of the direction in which the right path lies. They look in vain to science and authority for any hint as to duty. They are without a faith, for there is at the present time no science of human society. Many of the spokesmen of science who concern themselves with social problems continue to speak and act as if they conceived that their duty to society was to take away its religious beliefs. But it is not that they have any faith of their own to offer instead; they apparently have themselves no grasp of the problems with which the world is struggling as best it can. Science has obviously herself no clear perception of the nature of the evolution we are undergoing. She has made no serious at-

tempt to explain the phenomenon of our western civilization. We are without any real knowledge of the laws of its life and development or of the principals which underlie the process of social evolution which is proceeding around us."

We ought to be thoroughly alive to the socialistic organizations, for the most part built upon some theoretical scheme, whose aim is to abolish the injustices and miseries of our civilization. Their shadings, their very contentions, their differing themes, and the immensity and earnestness of their economic power must be studied and understood. They are the blind gropings after a better day. They express the hope, the deep longings of men and women for an age of right and truth and love.

"THE SURRENDERED WILL."

BY HELEN L. BALDWIN.

Marcella. Page 415.

Alone—through gathering mists, I creep :
The daylight dies too fast ;
Night comes apace ; the way is steep,
My strength is nearly past.

Dark ! and more dark ! the path is dim,
And leadeth many ways :
With fresh resolves and struggles grim,
I tread the weary maze.

Home I *must* find ; dear ones *must* greet :
Lost ! lost in darkest night ;
With stubborn will, and stumbling feet,
I climb the rocky height.

Tired and worn, with broken heart,
At length, I trembling stand ;
Humbly I cry, as hopes depart,
"Dear Father ! take my hand."

Calm is my heart ; still is the night,
The path I cannot see :
But home, dear ones, clear shining light,
And Heaven—have come to me !

INTELLIGENCE.

LEND A HAND CLUBS.

OFFICE NOTES.

“Do you think business will look up?” is the question that many of the callers at the LEND A HAND Office have asked the past month. We hope it will, and the Office sends north, south, east and west to ask of friends if they know of positions for people. Sometimes the round peg is fitted to the round hole. Sometimes a needy one turns away to look elsewhere for the help the Office would so gladly give. Will the Clubs bear this in mind and consult the Central Secretary when they know of homes and opportunities, particularly for people who are not very strong?

Here is a letter from one of our old Club members :

“The *Record* containing an invitation to the annual meeting of the Ten Times One Clubs was duly received. I should be much pleased if I could be present ; other engagements prevent. I can't report for ‘my girls,’ but I am sure that they are good workers wherever they are placed. One is in California, one in Kentucky, one in New York, another has

her home in Connecticut, so that we are much like the original Ten. I will enclose \$1.00 as I like to feel that I am numbered with the workers 'In His Name.'

There are still boarders at the Outing Farm, and the letters are glowing ones which come to the office. The good house mother will pardon us for giving a little girl's view of the case: "Mrs. P. is as kind as she is fat and the others are as kind as she is." Nineteen tired and sick people have been sent there by the Clubs this summer. Some by special request have remained longer than the usual visit of two weeks, and all have gained in health and happiness.

Miss Crocker, the Lend a Hand who has been conducting the Jenny Dean correspondence, has been very busy with so many letters to write. Some engagements are already made. The time is limited, however, to October. Miss Dean goes to Worcester to the Quarterly Conference, which she will address.

Miss Ellen Murray, from the island of St. Helena, one of the suffering Sea Islands, called at the LEND A HAND Office one day. Miss Murray went to St. Helena in 1864 and opened a school, which she has carried on with the help of a few friends ever since. Her stories of the patience and the unselfishness of the colored people during this year of terrible trial and suffering are pathetic. Miss Murray sees the little children of the early years of her school, now the public-spirited young men of the town who are doing good work in behalf of education, of honesty, and uprightness. She goes back to her school in October, bright and happy in her work.



CLUB REPORTS.

PROVIDENCE, R. I.

The chapel which I have the privilege of helping in its work is located very near the manufacturing district, where we have very many young workers. Perhaps you know that Rhode Island has only just passed a law, within the last two months, which raises the legal age of the child-worker from ten to twelve. Some of the people who love Lend a Hand, I like to say, have lent a hand toward the passage of this law, which carries with it factory inspection, by both a man and a woman, so that I am sure now I shall not go through Olneyville and see the children, many of them under ten years, who work all day long. Sometimes the hours are so long, and the food at home is so poor, and all the circumstances are so hard, that when I meet those same children out at our Reform School or at the State Home School for Dependent Children, I feel that, if there is blame anywhere, we all share it.

Many of these child-workers are boys, and the boys are more in evidence on the streets in the evenings than the girls. We did have a sewing-school for the girls, and it broke up in a curious fashion. The girls formed themselves, in some unknown reason, into two sets, and there was a feud between them which lasted all winter; and the closing session was so admirably attended that those interested felt very happy,—until they found out that, after that last meeting, they were to go out and settle their dispute by the force of arms in a neighboring field! You may see by that that we have plenty of work to do.

For our boys, this year, we have made the beginning of a boys' club. We have a hundred and fifty members, seventy-

five on Thursday evening and seventy-five on Saturday evening. We tried them altogether first, and we could not hear ourselves think, so we concluded to divide them. We made some very simple rules, the first of which was that they should come with clean hands and faces. After I had given the rules I stationed myself in a shadowy corner, to see how the superintendent might be able to enforce the rule at the door. I saw the boys going up, but about as many coming back because they had been told they were not clean enough to come in and handle the games and books. To my dismay and amusement, I saw that they were interpreting the command in a very literal spirit. Some of them gathered in a group in another corner of the landing, and they were examining their hands, and then,—pardon the word,—they were spitting upon their hands and rubbing them on their dirty sleeves! One boy, fertile in resources, and also the happy possessor of a handkerchief, had gone out to the watering-trough and had come back with his wet handkerchief, and he was lending it around like a prince. Finally that gave out, and those who had not got in were forced to go home. After that, I interceded with the janitor that we might have the use of a dressing-room which he had thought too good for us, on the strict promise that two of our helpers should be there; so they were not obliged to resort to such expedients. For I felt myself greatly in sympathy with their desire to get through quickly with this necessary step.

Another thing we have tried to do in this connection. I have felt more and more, during this last winter of extreme suffering, when we have all been put to it to know what to do and how to do it for those who are unemployed, the worth of the homely phrase, “making one hand yash another.” Thus we have tried to make the people who were out of work do something for those who were in need. Thus we found a young German, who had taught singing in the German schools, but was now very poor; so we employed him to teach singing in the boys’ club. He said they were not Ger-

man children, and had not learned to be obedient; and it was true, and his difficulties with them were very funny. The only way out of it was for all of us who could sing to take our turns in going in to sing with the boys, and to behave with such propriety as to set them a good example.

I think we do not often enough teach boys to sing. They are very shy about taking hold at first, and they think it very much below their dignity. But if you can get some large-sized, fine-looking men, who do not sing too well, to come and join the class, you have won the battle. They will see that it is manly to sing, and that it is not unforgivable not to sing too well when one begins.

SPRINGFIELD, MASS.

Our work has been so much like that of other years. Our membership is about forty-six, average age about fifteen. The meetings have been held fortnightly as usual, diversified with practical talks, entertainments, debates, etc. At Thanksgiving the members brought a special donation of food and money, looked up a needy family, and the evening before, themselves carried the turkey and a generous donation of provisions to a family which included five or six children. One of them had once belonged to the Club. At Christmas they gave their usual tree and entertainment to the reading-room boys. The reading-room report for the year is as follows:

Total attendance,	-	-	-	-	-	3,293
Number of nights open,	-	-	-	-	-	114
Largest attendance in November.						

The Memorial Church is building a Parish House into which the reading-room will move when completed next fall, consequently our present room was given up the first of May. I presume the Club will also be carried on there.

TAUNTON, MASS.

Forty-six girls have registered at the rooms on Trescott street since December first, with an average attendance of

fifteen an evening. Literature and dress-making classes have been started there, with good results. Various forms of entertainment have been furnished by the King's Daughters, and the girls who have come in have enjoyed it all. From February 17th to April 28th over five hundred quarts of soup have been given out, with a loaf of bread with each quart of soup, and have always been given to the really needy ones after a thorough investigation of each case. The King's Daughters are convinced that their rooms have been helpful to a large number during the winter, and are very anxious to continue their work through the summer, but are crippled by lack of funds.

PROFIT-SHARING.

The report presented by Mr. D. F. Schloss, of the Labor Department of the Board of Trade, on profit-sharing has just been issued as a Parliamentary paper.

British employers and *employés* entertain, Mr. Schloss explains, a considerable reluctance to accept as applicable to the organization of industry in this country a method of foreign invention. But the fact is that, though Leclaire, the Paris house-painter, is usually considered "the father of profit-sharing," it was really introduced by Lord Wallscourt, probably in 1829, and not later than 1832. The first writer to advocate the system was Babbage, and there have been far more profit-sharing experiments in the British Empire than in any other country. Mr. Schloss continues:—"An examination of the details in relation to fifty-one cases in which the method of profit-sharing has been adopted by British employers, but is not now in force, suggests the conclusion that this system has not met with anything like universal success. It must, however, be borne in mind that the warmest advocate of the system would never maintain that profit-sharing is an absolute panacea against commercial disaster; nor are we asked to believe that, in all cases alike, the introduction of profit-sharing arrangements is invariably

followed by an improvement in the industrial efficiency of the *employés*, and by an amelioration in the relations between employers and employed. Turning from the past to the present, we find from the particulars stated in regard to those British employers by whom profit-sharing is at present practised that this system is being applied by one hundred and one firms, employing between them a body of *employés* of which the aggregate number reaches a *minimum* of over 27,000 and attains in busy seasons to a *maximum* exceeding 29,000, and engaged in a wide range of business undertakings, carried on upon sales of various magnitude in different parts of the Empire. The ample details, which the courtesy of these employers has made it possible to furnish, constitute an amount of evidence in respect to the character of the different profit-sharing schemes now in force, and to the results which the operation of these schemes is found to produce, which will readily be admitted to be entitled to carry great weight." Mr. Schloss urges that the facts and opinions set forth prove that profit-sharing, in one or another of its numerous forms, is considered by practical men to increase the efficiency of *employés* and to establish more harmonious relations between employers and employed. The great difficulty he sees to be the jealousy and hostility with which the majority of trade unions regard schemes of profit-sharing.

THE ROUND ROBIN READING CLUB.

The object of this organization is to direct the reading of classes and individuals by means of original schedules and personal correspondence which shall meet the needs of those who desire a systematic acquaintance with literature and the best methods of studying it. It is not an experiment, but is the result of a practical knowledge of the large and constantly increasing need for advice which shall not only be scholarly and thorough, but also individual. The "Round Robin" is founded upon two principles: First, to give each

member the privilege of selecting his own subject and of indicating any specific method he wishes to pursue, and second, to have the schedules prepared by specialists who shall continue their interest in the work, act as examiners when desired, and be open to communications from the reader. By such means it expects to provide elective courses and secure for its members unusual advantages.

There are now members in almost every section of the country and some abroad. Among them are young men and women who are supplementing an inadequate school education by evening reading; graduates who are taking special courses; mothers who desire to educate themselves for the most important duties laid upon the human being; girls and boys who, for various reasons, are not attending school; teachers broadening their professional work; foreigners seeking an acquaintance with English literature; and a large number who read for pleasure or general improvement. This is the six months' history of the Club, but nothing in its experience has been more gratifying than the practical interest taken in its work by men and women of letters. Having its headquarters in a city distinguished for its results in education, "The Round Robin" is in touch with scholars in all branches of research, and is therefore able to give its members the most competent assistance in any department of literature. It has no text books of its own, but uses the best works written upon the subjects treated in the schedules.

The system of reading "by subject" has very decided advantages over the old method of reading "by books." It not only presents the subject from many points of view, collecting for the reader the results of the study and thought of the best writers, but it excludes everything not pertinent. By the old system a reader desiring to take up history, for instance, would attack some one of the voluminous works of reputation, and laboriously proceed to inform himself of one man's researches and deductions. In using the "Round Robin" schedules he becomes acquainted not merely with

the history of a period or a country, but with the biography relating to it, fiction founded upon it, poetry inspired by it, and the best philosophical criticism and discussion upon it. Our endeavor is to present fully and fairly from many writers the best work upon any given subject, and if in English history, Froude is explicit where Greene is perhaps too terse, the one is supplemented with the other, or a special study by Freeman or Gardiner given; wherever an essay by Macauley or Pater, an extract from Ruskin, a poem by Tennyson, a criticism from Hazlitt, a novel by Scott, or perhaps a vivid picture from Taine, is in place, it is suggested to the reader, and more than one of our members express scholarly satisfaction in meeting old favorites in their proper historical setting and connection. Whenever it is possible we refer to original authorities, and leading our readers over a large field by a direct and well defined path through the literature in which they are interested we strive to stimulate them to personal research.

Each member has the privilege of sending for criticism one paper each month, except during July and August; those due these months will be examined at any other time during the period. Papers are never obligatory, but as the habit of writing promotes much that is desirable in the habit of reading, members are urged not to neglect the advantages offered by our examiners.

The "Round Robin" does not desire to help in promoting the present rage for factitious culture. As its name denotes, it makes no standard of comparison, but follows the rule of the old Round Robin petition, and writing the names of authors and subjects in a circle, leaves the reader to decide which shall head his own preferred list. The law of mental gravitation should induce readers to observe the Emerson precept that the best rule for reading "holds each student to a pursuit of his native aim instead of a desultory miscellany," making "him read what is proper to him and not waste his memory on a crowd of mediocrities."

ASSOCIATION FOR THE ADVANCEMENT OF
WOMEN.

Mrs. Julia Ward Howe and Mrs. Lily Lord Tifft, president and secretary of the Association for the Advancement of Women, announce that the Women's Congress will be held this year at Knoxville, Tenn., beginning Oct. 31 and continuing for three days. It will be followed by a supplementary session of one day in Atlanta, Ga., and by a day of visitation at Tuskegee. *

Members of the A. A. W. will be guests during the congress, and it is important that each one intending to be present immediately notify Mrs. C. J. McClung, Knoxville, Tenn.

We are glad to announce to our readers that we have arranged to devote the November and December numbers of *LEND A HAND* to a full report of the New England Conference of Charities and Correction which is held this month at Newport, R. I. The papers will be of unusual interest, and orders may be sent in for the numbers at the usual price.

PUBLISHER'S DEPARTMENT.

EDWARD E. HALE, D. D. - - - - - Editor in Chief.
JOHN STILMAN SMITH, - - - - - Business Manager.

Sample copies of Lend a Hand sent on receipt of 20 cts. in postage stamps.

Back numbers may be sent to us and we will bind them at the following rates:—

Vol. I, II, III and IV, bound in antique half-leather,	\$1.00
Vol. V, bound in two parts, antique half-leather,	1.05
Vol. VI, and VII, bound half-leather, per vol.	.85

BOUND VOLUMES.

Antique half-leather,	\$3.25
Vol. V, bound in two parts, antique half-leather,	3.75
Vol. VI, VII, VIII and IX, bound half-leather, each	2.00
Two vols. together of any one year,	3.75

THE price of Dobbins' Electric Soap has just been reduced in order to put it in the reach of every one. Quality same as for 30 years. Insist upon your grocer keeping it. Premiums given for wrappers. Try it at once.

VIRGINIA DAY NURSERY,
632 E. 5th Street, New York, N. Y.

April 12, 1894.

THE DOLIBER-GOODALE COMPANY,
Proprietors of *Mellin's Food*,
Boston, Mass.

DEAR SIRS:

From my experience with *Mellin's Food* in the Day Nursery at the World's Fair, where I fed four thousand babies with it without a single case of sickness or trouble of any kind, I have come to look upon *Mellin's Food* as a reliable and never-failing resource in my work.

Since my return from Chicago last November, I have used *Mellin's Food* with the same certainty and success in the Virginia Day Nursery for feeding the many babies that are brought here every day. These babies are, as a rule, the children of the poorest people in New York City, and when brought here are, almost without exception, weak, sickly, and unhealthy, having never been properly fed or sufficiently nourished. After they have been fed on *Mellin's Food* here at the nursery, they soon develop into sound, healthy babies.

I feel it my duty to make known to all who are carrying the responsibility of the health, yes, the lives of these little ones, whether in day nurseries or in their own homes, that I have found that *Mellin's Food* will nourish, strengthen and sustain the babies fed with it.

Sincerely yours,
(Miss) MARJORY HALL.

The Ladies' Home Journal,

PHILADELPHIA.

For the first time in his literary career, JEROME K. JEROME is about to write directly to an American audience. This work consists of a series of papers similar in vein to his "Idle Thoughts of an Idle Fellow," but addressed to American girls and women. The articles will begin shortly in *The Ladies' Home Journal*, which periodical will print the entire series.

FRANK STOCKTON has given both of his new stories, with the quaint titles of "Love Before Breakfast" and "As One Woman to Another," to *The Ladies' Home Journal*.

Christian Biblical Institute,

Stanfordville, Dutchess Co., N. Y.

The next year opens WEDNESDAY, SEPT. 19, 1894. Winter terms begins JANUARY 2, 1895.

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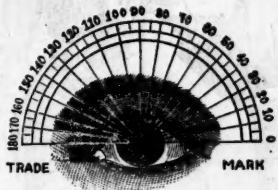
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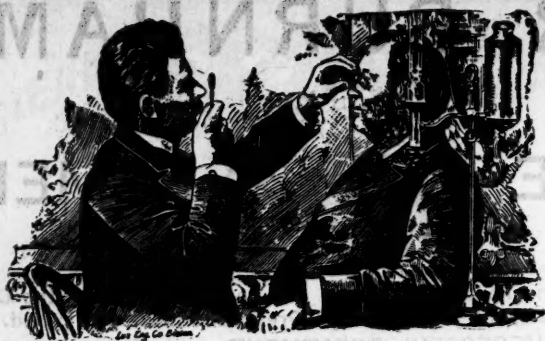
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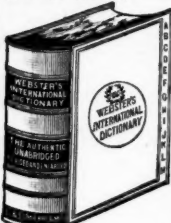
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